

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Hear the Church. A Sermon, preached at the Chapel Royal, in St. James's Palace, on the First Sunday after Trinity, June 17, 1838. By WALTER FARQUHAR HOOK, D.D. Chaplain in Ordinary to Her Majesty.* London: Rivingtons. 1838. Pp. iv. 24.
2. *A Letter to the Lord Bishop of Ripon, on the subject of Dr. Hook's Sermon preached before Her Majesty, entitled "Hear the Church."* BY ONE OF THE CLERGY. London: Simpkin, Marshall, & Co. 1838. Pp. 16.
3. *A Call to Union on the principles of the English Reformation. A Sermon, preached at the Primary Visitation of Charles Thomas, Lord Bishop of Ripon. By WALTER FARQUHAR HOOK, D.D. Vicar of Leeds, and Chaplain in Ordinary to the Queen. With Notes and an Appendix, containing copious Extracts from the Reformers. Published at the Request of the Clergy.* London: Rivingtons. 1838. Pp. 176.

THAT the Queen, unfortunately, is surrounded by Popish influence, is a truth which it would be disloyalty to her Majesty, and treachery to the country, to disguise. The Prime Minister, and chief favourite at court, is one who has not scrupled to avow his intention of giving "a heavy blow and great discouragement" to the Protestant Church; and has explicitly stated that there is, in his opinion, no material difference between the churches of England and Rome. He holds his power by the mere sufferance of a Popish faction, which insolently boasts its supremacy over the country by his means, and his entire dependence upon its nod. Young, inexperienced, unsuspecting, and in the trammels of the slaves of Popery, it is emphatically necessary that her Majesty should hear those truths from the pulpit, which elsewhere are so little accessible to her ear. Dr. Hook, in the first of these sermons, has fearlessly, but loyally and respectfully, done his duty—and he belongs to a school of divinity which has always grappled the most successfully with Popery, and which, indeed,

alone *can* contend with it with any substantial success, though branded by folly and ignorance with the mark of that apostacy which it most conspicuously exposes and confounds. Because the papist appeals to antiquity, it is most absurdly argued that all such appeals must be popish; when little more than common sense can be needed to shew that, if Popery can substantiate her appeal, there is no possible contravention of her claims. *The church*, it is admitted, was founded in the days of the Apostles, not in those of the Reformers; and if the latter *founded* an establishment, instead of purifying one which was already in existence, we are sure that such establishments, whatever *called*, could not have *been, the church*. Those who claim for our church an apostolical origin, and for her ministry an apostolical succession, make a demand which, if conceded, establishes her title to allegiance; but those who regard her as only three centuries old, certainly cannot be expected to make much impression on the votaries of a church unquestionably of far higher date, while they are equally unable to controvert the dissenter, who, though a little more modern than the church of England thus regarded, would not be more distinctly and palpably disconnected from all apostolic contact.

Dr. Hook's admirable sermon is, perhaps, in the possession of all our readers; and yet, if only on the principle of adorning our pages with his lucid statements of argument, and manly bearing in his office, we will venture to transcribe a few passages.

Having stated the historical question as concerns the English Reformation, Dr. Hook thus illustrates his point:

About two years ago, this very chapel, in which we are now assembled, was repaired; certain disfigurements removed; certain improvements made: would it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it not be still more absurd if some one were to build a new chapel in the neighbourhood, imitating closely what this chapel was five years ago, and carefully piling up all the dust and rubbish which was at that time swept from hence, and then pronounce *that*, not *this*, to be the ancient chapel of the sovereigns of England? The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic or Papist. The present Church of England is the old Catholic Church of England, reformed, in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman the leper remained the same Naaman after he was cured of his leprosy, as he was before. And so regularly, so canonically, was the Reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of Queen Elizabeth's reign, that, listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at

the Reformation corrected and swept away. Let it always be remembered, that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, Ecclesiastical History, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their Bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough—that we were, as they still style us, too popish. The one party left us because they wanted no reform, the other because, instead of a reformation, they wished a religious revolution—the Reformers of the Church of England carefully preserving the middle path.—Pp. 11—13.

The question between the Church and the dissenters is thus luminously stated :

Although causelessly to separate from such a Church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have had no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the Church, for we remember, that though Job was not a member of the then Church of God, still he was a man eminently pious and highly favoured; we remember, that though Balaam was not in the Church, yet he was an inspired prophet; we remember that Jethro also, the father-in-law of Moses, though not a proselyte to Israel, (and the Church at that time was confined to the Israelites,) was yet a servant of God; we remember that the Rechabites were actually commended by God at the very time He passed censure upon those who were then his Church—the people Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour because they belong not to the Church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the Church, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry;—and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.—Pp. 19, 20.

The conclusion of the discourse is fully worthy of the preacher and his theme.

Against the Church the world seems at this time to be set in array. To be a true and faithful member of the Church, requires no little moral courage. Basely to pretend to belong to her while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do), "As for me and my house, we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church."—P. 23.

That such a sermon should have met with much opposition,—that its author should have had to encounter much vituperation, is only what

might be naturally expected. Neither the papist nor the dissenter could be supposed to view with much complacency an argument which cut away the ground from beneath them both, and exposed the futility of their respective causes to the mind which, of all others, they were most concerned to pervert. But that any churchman, any clergyman, could feel otherwise than grateful to Dr. Hook, seems inconceivable. Yet, if we are to believe the title of the second pamphlet at the head of this article, one brother of the gown has been roused by this sermon to a degree of acrimony equal to that which either papist or dissenter might be conceived to entertain. But *we do not* believe that title; it is quite impossible that any clergyman could have felt or reasoned as its author has done. Least of all is it possible that a minister of our sober and well instructed church would have claimed a right, not to confute Dr. Hook by learning, but to silence him by—INSPIRATION! Yet this insane claim does the Ripon "clergyman" actually make. Our readers distrust us—well, here are the *ipsissima verba* :

Were I to hold my tongue, the fire would burn in my bones till I should be constrained to lift up my feeble voice; not that I take any glory to myself because I am enabled to see into these errors, for I was once in total darkness as to spiritual things, but *when it pleased God, in FULFILMENT OF HIS EVERLASTING DECREE, to cause the light to shine into my heart, then I HAD A SPIRITUAL FACULTY IMPARTED TO ME, whereby I am enabled to discern between the things that differ, and to approve those that are more excellent.* To Him be all the praise. "One thing I know, whereas I was blind, but now I see;" and this sight I did not *acquire*, but *received*; and the same God who called me out of gross and palpable darkness, may see fit, in his own time and way, to make known to the Doctor and his fraternity, that they are "blind leaders of the blind," (Matt. xv. 14,) and then appoint them as *faithful* ministers of the true light. I do not therefore boast or think myself any way superior to such persons. [How unpresuming!] No, God forbid: "by the grace of God I am what I am." It is "not I, but CHRIST IN ME"!!!—Pp. 12, 13.

There is nothing in the ravings of Swedenborg which can go beyond this; and, after quoting it, we are not quite sure that we are acting court-ously by our readers in doing otherwise than dismissing this maniacal scribbler to his proper obscurity; yet it may not be unamusing, nor, perhaps, uninstructional, to give him a glance or two; for

"The raven, rook, and pert jackdaw,
Though neither birds of moral kind,
Yet serve, if hang'd, or stuff'd with straw,
To tell us which way blows the wind;"

and even Dr. Hook's fanatical opponent may serve to show how naturally extremes coincide; for he utterly denies *apostolical succession* for his brethren, while he claims *personal plenary inspiration* for himself; he thinks Dr. Hook inclines too much to the doctrines of a church which arrogates infallibility, while he claims that stupendous attribute for—*himself*! he holds that no man can be a lawful minister, who is not a pious man; and herein he coincides again with the church of Rome.

which makes the intention of the minister essential to the sacrament; so that, in his view, Dr. Hook, being lost in error and hallucination, has no power to administer the communion at all! and those who have received the elements from his hands have been under a delusion in supposing they partook of the sacrament!

For one other passage which we shall adduce from the "clergyman" of Ripon we may hope some excuse, inasmuch as it enables us to recur to Dr. Hook's eloquent sermon, and to remind our readers of the following plain and intrepid assertion of the Church's independence and authority:

Bless God, then, we may, that the true Church is established here in England, and that while as patriots we would support its establishment for our country's good, we can also, as Christians, conscientiously conform to it; yet it is not on the ground that it is established by the State, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the Church (as the Church) of the State, that were all connexion between Church and State at this very moment to cease, (though we may be sure the monarchy would be destroyed,) the Church, as the Church, would continue precisely as she now is; that is to say, our bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new bishops, still ordain the clergy, still confirm the baptized, still govern the church; our priests, assisted by the deacons, would still administer the sacraments and preach the Gospel; our Liturgy, even though we were driven to upper rooms of our towns, or to the very caves of the desert, would still be solemnized. We may be sure of this, for this very thing has happened in times past. When the United States of America were English colonies, the English Church was there established: at the revolution the State was destroyed. Monarchy has there ceased to exist; but the Church, though depressed for a time, remained uninjured: so that there—among the American republicans—under the superintendence of no less than sixteen bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services celebrated, with not less of piety, zeal, and solemnity than here in England; there you may see the Church, like an oasis in the desert, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.—Pp. 6—8.

On this statement the Ripon "clergyman" comments thus:

The Doctor asserts, that were all connexion between Church and State to cease, "the Church, as the Church, would remain precisely as she now is." I should agree with the Doctor, providing we defined the church as the Scripture does, to consist of the members of Christ's body, (Eph. i. 23,) even of those whom the Father gave unto him; since no outward circumstances can affect their interests as the Church, "for nothing," says the Holy Ghost in Rom. viii. "shall separate them from the love of God, which is in Christ Jesus our Lord." But such is not Dr. Hook's meaning. By the Church here he evidently means the Episcopal Church of England, which is widely different from the Church of Christ. Does the Doctor, then, mean to say, that the loaves and fishes have no influence in holding together the heterogeneous and divers parties who constitute the ministers of our Established Church? What motive has induced many to wear the Church's livery, but that they receive, or hope to receive, the Church's pay? Why are numbers educated (as it is called) for the Church, but that there is some good living in prospect, which will enable the individual to live as a

gentleman! The separation once effected, and the temporalities in consequence taken away, and hundreds of our clergy would leave her ranks, to seek some other mode of living. And of the rest, how opposed and divers their views of the principles of the Church! Could there be a voluntary league between fire and water, between light and darkness? I think that I can observe sufficient difference, even on the bench of bishops, to cause me to have a shrewd guess that some would throw down the standard, and others fight for the generalship; while a few quiet spirits among them would be so grieved at a review of the past and present conduct of the belligerent spiritual ones, that they would secede from the unholy alliance, and draw with them the most useful and decent of the clergy: but perhaps even this small body would divide again—and may be, again; for we find one Spiritual Lord advocating the principles of the Oxford Divines, another from a platform denouncing them, and another indifferent as to their existence. The grand link that binds many to the Established Church is, not her doctrines, which they wish altered; nor her discipline, which has long been asleep in company with her doctrines; but her gold, that glitters so bright as to dazzle the eyes of its pursuers, and they therefore can see no other objects in their true character, like a person whose eyes have been dazzled with the sun. I must allow, indeed, that an episcopal religious community might still continue, or rather perhaps many episcopal ones, which would widely differ from each other, both in doctrine and discipline. How can any one assert that the Church of England, if separated from the State, would remain the same; when, if he takes the different churches in any one town, he will find the preaching in them as various and as cameleon-like as possible? It cannot be denied that we are a most divided body, and that sentiments the most discordant and opposed are held under the sanction of the same Articles, to which all parties profess at least to agree; but many who have set their hands to these same Articles remain in ignorance of their contents, having, I suppose, perfect confidence that what the Church says must be right, and it is therefore useless, and a work of supererogation, to search and examine for themselves. So greatly dazzled are many of our ministers, either by the influence or the money which as church ministers they enjoy, or are steadfastly looking after, that, owing to a weakness of sight produced thereby, they guess at what they would wish the Articles to be, instead of taking them in their plain, literal, and grammatical sense. However, take away the blinding tendency of *influence and temporalities*, then such would no longer perjure themselves for nothing; but would instantly have such tender consciences, that certain obsolete and unsavoury doctrines would have to be expunged, for them to remain as members of the Church. Let any candid observer say, whether we have not given a true picture of what the Church is, and of what therefore it would necessarily become if the grand inducement and bribe to enter the Church (as it is called) was taken away—i. e. were the State to resume what it has granted, or what it has permitted the Church of England to hold as temporalities. May not the following words be applied to many in the present day: "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." (Rev. iii. 17, 18.)—Pp. 6—8.

Had we read this passage by itself, we should have thought we were perusing the vulgarisms of a Towgood, a Conder, or a James; and indeed it seems a concentration of the filth and ignorance of them all. But those arch-slanderers at least had the consistency not to *belong* to the communion they calumniated. Our infallible Riponian, however, can manage to exist not only uncontaminated, but luminous, amid all this corruption! a diamond in a dunghill! "The Episcopal church of England is

widely different from the church of Christ!" and yet in this apostate communion he can remain! On the rest of the passage our readers will easily supply the comment. If familiar with Walker's "Sufferings of the Clergy," they will remember that when the church establishment *was* overthrown, there were no such divisions and departures as the Pope of Ripon has here copied out of Towgood, &c. aforesaid; that the clergy suffered in a spirit which was not, at all events, "*widely different from the church of Christ;*" that some of the most learned and pious works which adorn the divinity of any age, were the production of the Church in that wilderness. As for the ignorant assertion, "*Were the State to resume what it has granted,*" it is quite impossible that any man having the education of a clergyman would have so far committed himself on a plain matter of historical fact. But the writer of this contemptible pamphlet is *not* a clergyman; the internal evidence is decisive; but we have a bit of external evidence also. Let us hear him:

We could not but remark, my Lord, that when Dr. Hook preached the late visitation sermon at Leeds, he then also took his motto from the Bible, and only mentioned his text once towards the conclusion of his sermon: but at this I am not surprised, for the Doctor seems to be extremely parsimonious in his quotations of Scripture, as his own dictum seems quite sufficient law. Glad was I to hear that there was at least one dissentient voice to the chaplain's proposal of its being printed: I honour and esteem the individual for his boldness. —Pp. 4, 5.

From the expression *we*, it is evident that the writer wishes to be thought one of Dr. Hook's congregation at the visitation; and it is equally evident that, on that occasion, there was *but one* dissentient to the proposal of printing the sermon; and much as the writer appears to "*honour and esteem*" himself, it is clear that he means another by the dissentient party. But if he had really been a clergyman present at the visitation, and competent to give a voice on the subject, can we doubt that there would then have been *two* dissentients? We have then the most conclusive proof, if it could be desired, that the Church of England has not to bear the disgrace of numbering this author among her clergy.

The sermon alluded to is now before us; and a very valuable and masterly composition it is. It would scarcely be possible to convey any very clear idea of it through extracts; as it is very compendious, and very close in its reasoning. Our readers would do well to possess it, as the cost is small, and besides its statements, it is accompanied with very valuable notes, extracts, and references. At a time when it is more than ever necessary that churchmen, and especially clergymen, should be united in heart and faith, such a call is eminently seasonable. Dr. Hook points out the basis on which alone such union can be cordial and intelligent—a full return to the principle of our Reformers, reference to the ancient Catholic Church. It is triumphantly shown by Dr. Hook that the Reformation in England was never intended to be more

than a separation of Catholic antiquity from Roman novelty ; that the Fathers of that movement never dreamed of constructing a new church, but only intended to purify a corrupted one ; that while they, with the ancient church, appealed to Scripture alone as authoritative, they adopted that sense of it which had been received in the Church from time immemorial.

Very innocent words sometimes become bugbears through long misuse. To utter the term *tradition*, calls up in some minds, purgatory, indulgences, pilgrimages, and all the rabble of observances which the Papists, unable to find them in Scripture, justify from this source. It is necessary, therefore, when we speak of the English Church as deferring to Catholic tradition, that the disputant should be made aware in what sense we use the word, and that the tradition to which we defer is altogether a distinct thing from that which passes by the same name among the Papists. We lay down, as a principle, at once, that whatever is not read in the Scriptures or can be proved thereby, is not to be required of any man that it should be believed as an article of faith.* The Papist, on the contrary, admits a collateral and coequal rule of faith—tradition. And if you ask him where this tradition is to be found, he tells you, it has been delivered orally from the Apostles to the present generation of priests ; it is called by him *the unwritten word*. Now we know nothing of an unwritten word. The Scripture is our rule of faith.—But the interpretation of some passage comes to be disputed, or its doctrine to be denied. What then is to be done ? How is the point to be settled ? The Ultra-Protestant says, he settles it for himself. We say, we appeal to the tradition of the early church—no unwritten tradition—no opinion of an individual father—but what appears, on sound, credible, *written*, historical testimony to have been the interpretation of the Church universal in its purest ages. When Pliny says, it was the custom of the Christians “*stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere,*”† this passage is considered evidence, that the Church, at that early period, had set apart a day for especial solemnities, and that Christ was the object of divine worship. Yet Pliny is an authority far inferior to those writers who were themselves members of the Church, and who, of course, must have known what the Church practised and received. We do not receive the interpretations of Chrysostom or Theophylact as more *inspired* than those of Whitby or Hammond ; but where they, and still more, where earlier fathers, affirm such interpretations to be the universal doctrine of the church, we receive their witness, and prefer an interpretation so sanctioned to any private opinions of our own. A procedure, it appears to us, far more rational and modest than that of the individual who sets

* Art. VI.

† Plin. Ep. xvii.

his own judgment against that of the Catholic Church. When the Quaker contends that the Sacraments are only to be spiritually understood, we confute him by the practical comment of the early ages; when another description of religionists would persuade us that the Sabbath was abolished with the ceremonial law, we point to the practice of the universal church; when Episcopacy is condemned as unscriptural, we shew the catalogues of Episcopal succession recorded by competent witnesses before the question came to be mooted. This is what is meant by tradition, as holden by the Church of England; and, that our Church *does* hold it, none will make a doubt who will take the trouble to examine the citations made in this sermon. This was the principle of our Reformers, and is the most solid groundwork of a full and complete union in the Church.

We most strongly recommend to our readers an attentive perusal of Note L. on the sacraments: where he will find some curious evasions of the doctrine of spiritual regeneration on the part of Calvinists, and a very dishonest act of the Religious Tract Society, who have mutilated a treatise of Cranmer, to make him speak their opinion on this subject; an act which bears more analogy to certain popish achievements on record than any thing that has been adduced against Dr. Hook.

We conclude this notice with the Doctor's opinion on the Oxford Tracts.

The reputed writers of the Tracts were men of ardent piety, who had been attached to the "Evangelical" school; and it was among the young men who had been educated in that school that they created a strong sensation. Hence, perhaps, the bitterness with which they are assailed by some of the older partizans of that section in the Church. To those who, like the present writer, had strictly been educated in principles of the English Reformation, and belonged to the old orthodox school, they brought forward nothing new; and though we may have demurred to some of their *opinions*, and have thought that, in some things, they are in an extreme, we rejoiced to see right principles advocated in a manner so decided, and in a spirit so truly christian. Against some of the pious opinions supported in these Tracts, objections may occasionally be raised, for perfect coincidence of opinion is not to be expected. I do not, myself, accord with *all* the opinions expressed in them, or always admit the deduction attempted to be drawn from the principles on which we are agreed. I think, too, that while manfully vindicating the principles of the English Reformation, in their fear lest they should appear to respect persons too highly, the writers of the Tracts do not appreciate highly enough the character of some of our leading Reformers, or make due allowance for the difficulties in which they were placed. I mention these things the rather, since I am sure the writers in question have no wish to form a party; they have no wish to check freedom of opinion within the boundaries prescribed by the Church:—their object is only to imbue the public mind with those catholic principles by the maintenance of which the English Reformation was gloriously distinguished. This cannot be done, unless on those principles opinions are formed, and from them conclusions drawn; and at the very time that we may combat a particular opinion, if we admit the truth of the principle on which it is built, we only confirm the principle and impress it more deeply on men's minds. I am *not* one of those who would say, "Read the Oxford Tracts, and take for granted every opinion there expressed;" but I *am* one of those who would say, "Read and digest those Tracts well, and you will

have imbibed principles which will enable you to judge of opinions." Their popularity will increase, since their arguments are not answered, or their statements refuted:—they are opposed simply by railing. And those who judge of things only by second-hand reports and garbled quotations, and anonymous misrepresentations in newspapers, will, of course, rail on. May the day come when they may be awakened to a sense of the danger of thus violating the golden rule of charity! In the mean time the wise, the candid—those who are not the mere *partizans* of religion, but really religious—will themselves read the Tracts;—and if they *do* read they will commend. They may censure particular *opinions*, but they will commend the *whole*. At all events, the scriptural Christian will be *prejudiced* in favour of the writers of the Oxford Tracts, on seeing the fruits of the Spirit beautifully exhibited in their conduct—*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness*; it would be well, indeed, if their assailants, in various magazines and newspapers, would remember of what *emulations, wrath, strife, seditions*, are the signs. The temper manifested by their opponents is as impolitic as it is too often profane. Fully aware that it is not by reviling again, that they are to maintain the cause of a reviled and crucified Master; fully aware that it is by well-doing that they are to "put to silence the ignorance of foolish men," the writers of the Oxford Tracts, when assailed as "popish fanatics," &c.—when their doctrines, instead of being refuted, are declaimed against as "figments of the darkest ages of papal superstition," &c.—calmly reply, "Brave words, surely! Well and good, take your fill of them, since you choose them for your portion. It does but make *our* spirits rise cheerily and hopefully, to be thus encountered. Never were such words on one side, but *deeds* were on the other. We know our place and our fortunes; to give a witness, and to be contemned; to be ill-used, and to *succeed*. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully will we consent to this compact. And the more you attack us personally, the more, for the very omen's sake, we will exult in it."—Pp. 109—112.

ART. II.—*Truths from the West Indies, including a Sketch of Madeira in 1838.* By CAPTAIN STUDHOLME HODGSON, *Her Majesty's 19th Regiment of Foot.* London: Ball. Pp. xv. 372.

"This man with lantern, dog, and bush of thorn,
Presenteth moonshine."—*Midsummer Night's Dream.*

THIS would have been a far more appropriate motto for these "Truths," than the one which the author has assumed—

"Sworn to no party, of no sect am I:
I can't be silent," (what a pity!) "and I will not lie!"—*Pope.*

Of the truth of these data on which we start, ample evidence shall be afforded in the course of this article. We shall not even recognise the modest plea of "health unfitting him for *mental* exertion," which the Captain urges for not earlier enlightening the ignorant; for, whatever *exertion* there may have been, *mind* has had little to do with it; nor shall we succumb to the superannuated twaddle of Macaulay, who, it appears, recommended the publication. Our concern is with *Truth*.

There is, perhaps, no amiable feeling implanted in the human mind, which sooner attains a prurient maturity, than sentimental charity.

The sufferings of the slave—the horrid cruelties inflicted by the white planter on his black brother, only in consequence of the colour of his skin—the appalling horrors to which the domestic negro is subjected, only exceeded by the worse features of predial slavery—all are capital stock pieces for itinerant declaimers, hired detractors from Aldermanbury, or young gentlemen in red coats who aspire to literary as well as martial honours.

It will easily be perceived that the volume before us has excited feelings of unmitigated disgust. The writer states (page 23) that he went to “the West Indies with no other intention or desire than to see things as they were, and to speak of them, if at all, as they deserved. He was *pledged to no party*, and committed to *no opinion*.” Now all this sounds well, but the Captain reminds us very much of the Kentuckian squatter, whose professions are generally somewhat of the same character; but, alas! turn out, as in the present instance, *vox et præterea nihil*. This *os magna soniturum*, our Transatlantic Euphuists designate by the gentle appellation of *Transmagnificandubandantiality*; and “Her Majesty’s 19th Regiment of Foot,” embodied (see title-page) in the dignified person of this Captain, may lay claim to the honour of its Anglican appropriation.

For how stands the fact? Why, the author is a furious Whig-Radical, —a decided enemy of the Established Church,—and, for reasons best known to himself, a bitter enemy of the planter. Since Harriet Martineau’s notorious *illustration*, entitled *Demerara*, a volume of such a decided *party* character has not issued from the press.—So much for being *pledged to no party*. With respect to being *committed to no opinion*, the phrase savours of Kentucky, and we leave it to the philosophers of the far-west to interpret; we at once confess our inability, in this and many other instances, to discover the meaning of our author’s expressions.

It may, perhaps, be asked, If such be the impression upon our minds, why notice the book at all? Because the cause of truth and justice demands it at our hands. We were for some years in the West Indies,—went out to that country full of prejudice against the planter; and returned convinced that the falsehoods of the Anti-slavery Society were only rivalled by the fictions of hireling traducers; and that, physically, the slave enjoyed a state of comparative happiness and freedom, greater than that of the free peasantry of England. And we are not to be bullied into silence by hints, that “the prudence of those who may have most reason to quarrel with an author’s sincerity, will keep them silent.”

At page 29, our author pushes on his advanced guard, and magnificently addresses the worst passions of human nature by an appeal to the pocket: “the compensation,” (so called, being an instalment of about twenty-five per cent.) “amounting—*forget not this, people of*

England—to twenty millions sterling!" What a beggary of the imagination as if justice was to be measured by the pence-table, or public beneficence by the contracted notions of Captain Stedman's *Hedgehogs*!

Where almost every page supplies us with ample subjects for misanthropic version, it is not difficult to select a few of the most glaring. In one place we find the planter burning his own property, in order to get a charge of incendiarism on the Negro; and everywhere the burden of slavery attributed to the principles of Toryism, which have to last changed the destinies of England; and the ignorance of the slave imposed on the impudence and inefficiency of the Church of England Clergy; whilst the Whigs are catalogued as the regeneration of West India, and the Baptists and other missionaries, of whom we happen to hear, more than enough, are held up to the reverence and admiration of all good men—that is, all who read and believe these *Truths from the West Indies*.

The third chapter is devoted almost exclusively to the Clergy. On this we dare not trust ourselves to speak, but request our readers to pause over the following extract, levelled at the pious, learned, and most truly christian Bishop of Barbados, and his clergy, and then place a proper value on these *Truths*.

Certain rules which hold good in every other portion of the civilized world are utterly inapplicable to the West Indies. Thus, for example, the Sheriff and Bar, carrying with them so much weight in most communities, find themselves powerless here, and that from the extraordinary nature of the colonial system, being coerced into siding with those whom they cannot but reprobate in their hearts, and into abetting measures which, by every obligation of religion and rectitude, they should unshrinkingly oppose.

The clergy depend in a great degree for subsistence on the different Assemblies; their incomes can at any moment be reduced or augmented; they hesitate to acquiesce in any proposition submitted by the planters, and they are exposed to beggary, to worse than beggary; since the pains, inflicted by the same planters, will inflict wounds upon their reputation which no place can cure. It is therefore scarcely to be expected that they should encounter the danger which an open sympathy in favour of the slave would draw upon their heads.

These remarks will, of course, apply with more or less force, according to the character of the prelate who may be nominated to preside over the Church in this part of the world; and if government should have the misfortune to make an indiscreet selection, the wide-spread evil is checking to contemplation. The bishop has at least eight hundred thousand souls under his care. What an awful responsibility—and, for a good man, what a god-like office! but if he should be one with attainments far beneath mediocrity, buoyed up with vanity, whose airs of presumption, at once overbearing and undignified, render him the object of universal ridicule, what moral influence can he exert over the community at large? What benefit can his numerous flock derive? Can any good or wise measure be hoped from one whose miserable littleness of soul leads him to regard as an object of the highest importance, as the pinnacle indeed of earthly happiness, the being received with the roar of cannon at every island he may visit?

Imagine the dignified position of a bishop, seated in the barge of a man-of-war, reckoning with feverish excitement the number of salutes fired in his honour,

and then, concluding, with childish pettishness, that there had been one discharge too few!

Do we not almost sleep for poor human nature, when we hear that a king arriving in a port, and discovering that it was after the hour when military regulations sanctioned the firing of a salute, preferred to remain until the following morning at least, so that then (and that too on the Sabbath) his presence might be duly announced by the thunder of artillery; interrupting the religious exercises of the day, assembling together all the idle of the station, and constantly and directly harassing the troops, who are compelled to march several miles under a tropical sun, for the purpose of forming a guard of honour? but do we not shudder deep, if, when its pleasing Providence to inflict an awful vengeance upon a people of the disease, casting thousands and tens of thousands naked and haggard upon the public streets,—do we not, I repeat, more than groan, if we find a bishop, so far from endeavouring to stay the effects of the malignant calamity, increasing them a hundred-fold by his insane and dangerous measures? If appointed a distributor of the funds so generously accorded by the British public in aid of the suffering slave, does he correctly discharge his sacred duty in granting large sums to churches in absolute affluence, in insisting that other large sums should be expended in beautifying his churches, or in his works feeding his vanity, at the very moment so many hapless blacks are rotting in the highways, without one hand being stretched out to relieve their misery, or any prospect of receiving one farthing of what the people of England chiefly intended for them, the most numerous and the most helpless? When checked in these proceedings by the head of the government, what are we sufficiently strong to apply to the man who could circulate pamphlets on the subject, thereby compelling the governor to publish a reply in the newspapers? Do we not shudder at the serious intent of the episcopal attack?

What a spectacle! what an example to the community! The king's representative and a bishop in public collision, and in collision on such a subject!

With an example like this, little can be expected from the inferior clergy, who neglect of their spiritual functions, and indecent interference in political matters.—P. 55—56.

Tolerably well, this, for a man of "no sect or party," but—

"The' had begun, still worse remains behind."

We certainly are not able to discover the nature of the society formed. Captain Studholme Hodgson moved, nor correctly to ascertain the value he placed upon his own personal pretensions; but this we do know, that the merchants and planters of the West Indies desire a different character from that bestowed upon them in the following extract; and we must confess ourselves rather curious to know what Captain Semple of the same Regiment will think of this description when applied to his own brother, a most honourable and amiable storekeeper at Barbadoes.

A very exalted station is held by the tradesmen of the different islands, or, as I should more properly term them, the *store-keepers*; for it would be no affront of the deepest dye to designate their shops by other than the appellation of *store*. Many of these gentlemen possess sugar estates; have heavy mortgages on most of the properties; are slave-owners; and consequently, in every sense of the word, planters as well as tradesmen. These are indeed men of might; all the ready money of the colonies is in their possession; and one word from them would imprison half the settlements. They and their clerks constitute chiefly the aristocracy of the West Indies; for there sigh the lowliest Creoles; for them manœuvre the match-making mammas. They are the

England—to twenty millions sterling!" What a begging of the question! as if justice was to be measured by the pence-table, or public munificence by the contracted notions of Captain Studholme Hodgson!

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With an example like this, little can be expected from the inferior clergy, save neglect of their spiritual functions, and indecent interference in worldly matters.—Pp. 35—40.

Tolerably well, this, for a man of “no sect or party!” but—

“Tho’ bad begins, still worse remains behind.”

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stewards of every ball; the setters of every fashion; the "observed of all observers." A stranger, unaware of the importance of these characters, is not a little surprised on entering, for the first time, one of the stores, and purchasing an article at a tithe of the sum originally demanded, to receive an invitation to dinner, in terms protecting and condescending, from the not very cleanly, nor particularly honest personage behind the counter. Unhappy man, if he exhibit astonishment, or fail to acknowledge with gratitude the attention! A cartel would be the inevitable result; for these gentry are mighty punctilious in points of honour; and notwithstanding their surcharges, and uncouthness of appearance, the shopmen standing behind the counter are nobles of the land, perhaps bearing the high sounding rank of the Honourable Charles Sugar Cane, Member of his Majesty's Council; or Lieutenant-General Molasses, Commandant of the Royal Plantation Hussars!—Pp. 63, 64.

Of the anecdote published at page 69, we only say—

——— Credat Judæus Apella,

Non ego;

And the libellous matter regarding Sir G. Hill, and other official authorities, will most probably be noticed in another place, so that we do not feel authorized to prejudice the jury. But there still remains so much to shock the better feelings of our nature, so much at variance with our own personal knowledge and observation, that, with a view of enabling our readers to judge for themselves, we shall place before them the author's own words:—

From generation to generation it has been handed down to them, that with "A HAND OF IRON ALONE CAN THE NEGRO BE KEPT IN SUBJECTION." In this axiom, they imagine, is condensed the essence of the profoundest policy; it is never absent from their minds; it forms the groundwork of their every act. By never appealing but to coercion, they have taught themselves to look upon their slaves as brutes without souls—will gravely argue to that effect—and really seem to believe, that because it has pleased the Almighty to bestow upon a race of men a complexion adapted to resist the heat of their native clime, those men were predestinated to toil for the gratification of their oppressors' passion for gain, and that it is but just and reasonable these men should be doomed to everlasting bondage—to life without hope, and to labour without reward. Thus people, who in England are considered kind and beneficent—who really are such in their domestic circles, proving themselves on all occasions good masters to their European menials—no sooner mix with slaves, than they permit their humane feelings to disappear for ever, and those of demons to usurp the place, and, in so acting, steadfastly believe they best consult their own safety and advantage. "WITH A HAND OF IRON ALONE can the negro be kept in subjection" is the reply to every counsel and remonstrance; and assuredly no theory was ever so perseveringly, or so systematically, carried into practice.

Conformably thereto, the negro is from his earliest infancy exposed to every species of outrage and mortification most likely to break his spirit: the treachery, the heartlessness, the ingratitude of his race, are the continued subjects of discourse before him,—no opportunity is lost of displaying to him, that, in the estimation of his owner, he is far inferior to the beast of the field; never is he spoken to in the accents of kindness; never hears he a desire conveyed in the form of a request. "You black scoundrel, do this! You cursed nigger, come here!"—are among the benignest of the forms of speech in daily use: delay in comprehending even a sign draws forth a torrent of abuse, and the most trivial error is visited with curses and blows. To such an extent are carried hatred and contempt of the blacks, and so keen is the jealousy of their assuming a momentary appearance of equality with the whites, that these latter deem

themselves disgraced if brought into proximity at the same place of public resort. Should a negro, by any chance, succeed in reaching the boxes of a theatre, he is quickly hustled into the pit, and from thence again into the streets; and at church too, let but a colonist perceive praying near him an unfortunate black, the rector is warned that the pews will be all deserted, if a wretch like that be permitted to pollute by his presence the place set apart for the whites.—Pp. 114—117.

Now the above is for the most part fiction. The fact is, when the character of a clergyman, a Tory, or a planter, is to be reviewed, Captain Hodgson uses the grand solar microscope to detect even supposed blemishes; whereas, when the most glaring errors, to speak mildly, of a Whig, or Radical, or Dissenter, of whatever denomination, come under consideration, the telescope is inverted, and they become almost too small for the eye of a moral homœopathist; and yet this book is the production of an individual "sworn to no party, and of no sect!"

We conscientiously express our gratification that he does not belong to our party or sect; for we do not know how we could fraternize with a person who writes, and expects it to be believed, that—

The chances of their being enlightened by books, or by conversations with benevolent strangers, being thus rendered remote, the next endeavour has been directed towards shutting out from the poor negroes all respect for the word of God! Religion is openly scoffed at before them; its teachers loaded with abuse and ridicule; attendance at divine service systematically reprobated and discouraged—to such a degree too, that I have known punishment follow the simple request for permission to be present in a neighbouring Wesleyan place of worship.

The most solemn ceremonies of our holy creed, on all occasions, affecting the slaves, are not only neglected, but absolutely scorned. No consecrated ground receives the remains of the miserable bondsman; no funeral rites are performed; (what planter could bring himself to pronounce over a *black*, "the soul of our dear BROTHER here departed?") no baptism is bestowed on the new-born infant, while no observance of matrimony has authorized the connexion of that infant's parents. In respect to the latter ceremony, it may be said that laws have been framed to check it, since the tax required is so preposterous, compared with the negroes' means, as to amount to a virtual prohibition; thus coercing them into leading a life of sin!—Pp. 122, 123.

We positively rubbed our spectacles when we read the above;—and well we might, having baptized with our own hands some thousands; married *invariably* the slave population, without *fee or gratuity* in any shape; and buried the negroes with the service from our Liturgy—not, certainly, in consecrated ground, since such did not exist, but in ground set apart especially for the purpose, in the same manner as that appropriated to the interment of the greatest men in the country.

We are subsequently told that the slave population are subjected to the lash for listening to the preaching of the missionaries,—that the women are worked far beyond their strength, during their pregnancy,—that they are tortured in the *sweating-stocks* for the slightest fault,—that their children are torn from their arms,—that ladies have had their female slaves flogged unmercifully, for merely mislaying a piece of

music ;—that gaolers and policemen had better drown themselves than show mercy to a negro ;—that no West Indian, who is not a *staunch slaver*, can remain in the Colonial militia ;—that the newspaper editors who are *liberal*, are *exposed to brutal assaults* ;—in a word, that all who do not see with Captain Hodgson's eyes, hear with his ears, and judge with his judgment, when, in page 226, he *falls down upon his knees* and implores a verdict in his favour, are utterly worthless and contemptible!!

The Captain is clearly fishing for a Whig commission—(by the way, we understand he has purchased his Majority,) and therefore the Whigs are *immortalized*, (his own word,) at page 234, *et seq.* But why or wherefore Sir G. Hill has incurred such inveterate hostility, passes our comprehension,—unless being a Tory and a gentleman is an unpardonable offence.

Of the history of the 1st of August we shall say nothing ; the spirit in which it is written will be easily discovered ; and the mean, paltry manner in which the colonial militia are enumerated, will only excite a smile of contempt in every well-regulated mind. We should here have closed our notice, but luckily the last page, headed *The Martyred Smith*, struck our attention, and we submit it to our readers.

The memory of this just man is still loaded with obloquy in British Guiana. Not only does his name stand on the judicial records of the colony as a convicted felon, sentenced to death, but in the memorials of the events which have marked its black history he is mentioned in the same terms.

It will be remembered by those who took a deep interest in the fate of this intelligent, pious, and devoted missionary, that the Government of the day merely commuted the sentence of death, passed on him by a court-martial, into perpetual banishment from the colony, leaving the stigma of crime attached to his fair fame. Before the decision of Government, however, reached the colony, worn out by disease, the result of anxiety, confinement, and exertion, this good man died in jail, and was buried at midnight in the common burial-ground, where not a shrub or stone marks the spot where his body was interred.

That the Missionary Society with which he was connected—that the religious body to which he was attached in this country—should have taken no steps to vindicate the honour of one of their very best agents and associates, is surprising ; we trust, however, that as the proofs, not only of his legal but of his moral innocence, are still in existence, immediate steps will be taken to wipe from his memory the foul blot which colonial malice has attached to it. At all events, the iniquitous sentence must be reversed ; and no individual is so capable of obtaining posthumous justice for the martyred Smith, as his fearless and most eloquent advocate in parliament, the Right Honourable Lord Brougham.—P. 273

A very few words will suffice to dismiss these paragraphs ; especially as, some years since, we devoted several pages to the subject.

This just man, we know, having received it from the mouths of surviving conspirators, was the main-spring of the insurrection in Demerara in 1823.

This good man died in jail. The fact is, he was under surveillance, in apartments in the Court of Policy, the residence of the country

members of the Legislative Assembly, and enjoyed every comfort and luxury consistent with his safe custody, including perfect freedom of intercourse with his family and friends.

He was buried in the common burial-ground, where not a shrub or stone marks the spot. A common fate. What stone or shrub, we would ask, marks the spot where the remains of the distinguished and gallant Lieut.-Col. Milne, of the 19th, whom we followed to the grave in 1827, are deposited?

Sentence of death, it is true, was passed upon this missionary by a court martial, every member of which was of equal rank and equal honour with Captain Studholme Hodgson: many of them we personally know; and we much doubt whether they will feel flattered by this sneer levelled at them by a brother officer; but we know such *Truths* as we have now noticed will be estimated at their *full value* by every individual who has visited the West Indies.

ART. III.—*Sermons, par ATHANASE COQUEREL, l'un des Pasteurs de l'Eglise Reformée de Paris.* Paris: Cherbulier. 1838. Pp. 500.

IF the spirit of the gospel be a spirit of charity and forbearance, meekness and humility, unity and love; and if a restless ambition, a *compassing of sea and land to make one proselyte*, a desire to be lords and rulers in the church and in the world, and a readiness to call down fire from heaven upon all who will not bow the knee to the god of their idolatry, be at variance with the precepts of the Saviour of mankind, the tone and temper in which the pastors of the Romish and Protestant Churches respectively address their flocks, is amply sufficient to determine on which side we are to look for the *truth as it is in Jesus*. It is not altogether to the fearful extreme of papal virulence as exhibited in Ireland that we allude—the denunciations of unoffending Christians from the altar—the Bible-burnings by sacrilegious priests, and the murderings by their besotted and misguided instruments; for the fire only burns less vividly because the breath of opposition does not fan it into flame, in every country where the influence of the Vatican is felt. In the Netherlands that influence was the moving principle in the separation of Belgium and Holland, and many years will not elapse before the heretic Leopold is hurled by the same power from his tottering throne. In Prussia, the affair of the perjured Archbishop of Cologne is close akin with the proceedings of the brother hierarchy in Ireland; and nothing but the prompt and energetic resistance of the monarch would have prevented the speedy visitation of his kingdom by scenes of discord and strife, like those which follow in the train of O'Connell and McHale. Even in France, where religion of any kind has long been at a fearful ebb, and the priesthood

is held in no very high esteem, the unquiet and intriguing demon of Popery is at work in endeavouring to regain the ground upon which the master fiend of Republicanism and Infidelity had reared his conquering standard. The effrontery on the one side, and the temporizing irresolution on the other, which marks the conduct of Hyacinthe, the papist Archbishop of Paris, and Louis Philippe, the half-papist, half-sceptic King of the French, in the matter of the approaching baptism of the Conte de Paris, is a sufficient indication of the feeling with which the Holy See and the Court of the Tuileries mutually regard each other.

But we must not be led astray from a comparative estimate of French preachers and their discourses, into a discussion of the *signs of the times*. The fact is, however, that the character of pulpit eloquence in France is a striking feature in the aspect of the period. There was a time when France could boast of her *Massillons* and *Saurins*; men, upon whom even the baneful atmosphere of a corrupt church had little or no effect; who laboured in the ministry faithfully and effectually, and whose names will be for ever honoured in the universal church of Christ. Their place is now occupied by violent declaimers against the *grand schism of the 16th century*; whose favourite topic is the necessity of yielding mind and conscience to the undisputed keeping of ghostly confessors, and the utter hopelessness of salvation beyond the pale of the Romish communion. Rarely indeed are any save such declaimers to be found; and the few men of talent who have not devoted their oratorical powers to the bar, find too much temptation in political display, to admit of any strenuous exertion for rousing their country from its present deplorable state of religious indifference. The course which has been run by the well-known *Abbé la Mennais*, would be pursued by a host of others, if they had but the sagacity to frame some theory equally mischievous, and the energy to carry it out.

It is pleasing to turn from this unfavourable picture, to the thriving state of Protestantism in France; and as an example of pastoral fidelity and ministerial success, it would be difficult to select a better than M. Coquerel. In the pulpit he is full of animation and energy; carrying his hearers along with him from the beginning to the end of his discourse, and leaving an impression upon the mind which is not likely to be speedily effaced. He speaks at once to the heart and to the understanding. The true spirit of christian love, the most expansive charity for all sects and denominations of Christians, the most enlarged beneficence, enforced upon the only solid foundation, *Christ and him crucified*, constitute the pervading characteristics of his ardent appeals. He speaks as the minister of "peace on earth and good-will to man," not as the herald of discord and malevolence. Instead of vehement denunciations against the professors of another creed, his are the words of meek persuasion to

the erring and the wayward, of affectionate compassion for the unbeliever, of sweet consolation to the penitent, of mild reproof to the sinner; and, if called upon to defend the faith against the scorner and blasphemer, he speaks not the words *which man's wisdom teacheth, but which the Holy Ghost teacheth*. The Bible is the fountain from which he draws the waters of life; and, stranger alike to sectarian pride and Romish bigotry, he maintains the pure and comprehensive religion of the gospel in the language of "truth and soberness."

Such is the manner of M. Coquerel's ordinary preaching; and the volume before us, which is the third of a series, affords ample illustration of its excellence. Religious truth can never be new; but there is an original turn of thought running through these discourses, which gives the charm of novelty to the tritest subjects. Without the remotest shade of fanaticism, the language is eminently spiritual; and so strong an interest is kept up by the vivid pictures which the writer has the peculiar gift of presenting to the mind, that they are equally adapted for the closet and the congregation. We are fearful that our translation will fall infinitely short of the spirit of the original, and our extracts shall be accordingly few—but, we trust, sufficient to interest our brethren on this side the Channel, in the labours of their fellow-workmen abroad. The volume contains fifteen sermons, on the following subjects:—

1. The Knowledge of God Ex. xxxiii. 18—23.
2. Abijah 1 Kings xiv. 13.
3. The Insufficiency of the Present World Heb. xi. 13.
4. The two Codes of Morality Matt. xv. 9.
5. The Mystery of Godliness 1 Tim. iii. 16.
6. The Salt of the Earth Matt. v. 13.
7. The Good Samaritan Luke x. 25—37.
8. Our Treasure Matt. vi. 21.
9. The Two Covenants John xv. 15.
10. The Laws of Combat 2 Tim. ii. 5.
11. The Evil of the Passing Day Matt. vi. 34.
12. The Design of the Creation Gen. i. 1.
13. Death in Adam and Life in Christ 1 Cor. xv. 22.
14. The Perpetuity of Christianity Heb. xiii. 8.
15. Mortality in Israel Numb. xvi. 49.

We begin with an extract from the opening of the first discourse:—

Thus it is that God impresses Moses with the most exalted idea of the divine perfections. *I beseech thee*, said Moses, *show me thy glory*;—and what is the reply? *I will make all my goodness pass before thee*. How striking and sublime the contrast! Man speaks of *glory*; God only of *goodness*. Man would fain be dazzled with the majesty and grandeur of the Deity, and the divine goodness alone is unveiled before him. So true it is that those, who contemplate the Godhead as clothed in terrors—as a Being inexorable, severe, and implacable—have

formed a very erroneous conception of his nature. The *glory* of the Almighty consists essentially in his *goodness*.

Again:—

To know God, is to know every thing. The knowledge of God is the *essence* of all faith and of all practice. This study embraces and regulates every other; and it is impossible to mention a single branch of science which does not grow on this majestic trunk—which does not shoot from this spreading tree, whose shade covers the earth, and offers to all man's mind repose and shelter beneath its verdure. God is *the first and the last, the beginning and the ending, the Alpha and Omega*. He is the centre of every human thought, the source of all memory, the end of all foresight; and all knowledge is but a path which leads to him. Love ye to peruse the history of bye-gone days, and meditate on the ages which have passed away? The numbering of these days and years cannot fail to remind you, that *one day with God is as a thousand years, and a thousand years as one day*; that eternity is His, who *is, and was, and is to come*; and that mankind are but one of the numberless objects of his providence. Love ye to plunge into the depths of space, to trace the stars in their courses, and to calculate the amazing distances at which they move? You cannot but be convinced, that if you *ascend up into heaven, God is there*; and if you *make your bed in hell, he is there* also; that immensity is his, and at his disposal. Love ye rather to look nearer home, to examine the *beauties of surrounding nature*, and to observe the countless beings which fill the earth with all the wonders of animate and inanimate existence? You will find the name of God written on the leaf of every flower, on the veins of every stone, and on the face of every metal; and you will meet at every step with some new proof of a Creator's hand. Would you dive into the stores of moral science, compare the codes of nations, the forms of governments, the interests of families; and inquire upon what foundation is based the claim to be free, and the duty to be good? If nations and governments were truly wise, the best model of legislature and jurisprudence would be found in the gospel; and that morality is the simplest and the purest, which is written by the Spirit of God upon the heart of man. Lastly, would you raise your thoughts to the most exalted mysteries of philosophy—form a deliberate estimate of the faculties of the soul—measure the extent of human knowledge—ask of the universe why it exists—and see if it be really true, that *every thing which God has made is good*? Then will you surely arrive at the source of all wisdom; and you will trace it to that God, who alone could say to Moses, *I am that I am*, and to the world, by the mouth of His beloved Son, *I am the truth*: to that God, of whom every creature may acknowledge with thankfulness, that God is Love.

The second Sermon, on the death of *Abijah*, is, to our mind, not only the best in the book, but one of the most elegant and powerful disquisitions on the immortality of the soul, and the certainty of a future state, which exist in any language. For depth of thought, perspicuity of reasoning, and piety of reflection, it will bear comparison with many treatises of far greater pretension; while the energetic simplicity of the language brings it within the reach of the humblest Christian, without affording an excuse for the sneer of the fastidious, or the criticism of the sage. If *Abijah* was cut off in the flower of his age because *in him only was found some good thing toward the Lord God of Israel* in the house of *Jeroboam*, it was not because death is an eternal sleep; and, instead of *sorrowing as men without hope* for the premature death of the

only virtuous member of a godless house, we are rather called upon to rejoice in the *sure and certain hope* of his glorious resurrection.

Which of us is ignorant of all the ordinary details which occupy the last sad lingering hours of the dying, and attend the bed of death? The fatal moment at length arrives; and then one last look, and the eye is fixed in darkness; one last word, and the mouth is closed for ever; one last sigh, of which it were vain to impede the passage, and all is over. Then comes that icy coldness, gradually seizing upon the limbs; that silent, stiff, and motionless insensibility, which bears not, whatever may be said, the most faint resemblance to the sleep of life; then the coffin and the shroud, the opened grave, and the earth again filled in as if there were nought below;—all agitating occurrences, which cannot fail to impress, to awe, to terrify even the most thoughtless, and make him shudder at the idea which arises, though but for a moment, to the mind—*There I shall one day lie!* Yet are all these but deceitful appearances. They are but the outward signs and visible consequences of death, which is, in its real and actual import, quite another thing. Death is but a simple and tranquil change of existence, a separation which must take place; and though sad and heavy be the fall of *dust to dust*, light and joyful is the flight of the spirit to God that gave it. The last moment of this transitory life ushers in the first of the life eternal.

Turn we to the sermon on the *Good Samaritan*.

Who is my neighbour? This was a question which the most celebrated schools of antiquity, the most civilized nations, and the most pious individuals, had endeavoured in vain to solve. Narrow indeed was the empire of charity before the preaching of Christianity; and the commandment to *love one another*, was, as Christ declared, a *new one*. *Who is my neighbour?* demanded the pharisaic lawyer: and Jesus replied to him by parable. At the first words he uttered, *A certain man went down from Jerusalem to Jericho*, methinks I see the eyes of the attentive crowd fixed eagerly upon him; for the very scene of the narrative must have awakened the interest of all present. The road, winding through desert tracks and mountain passes, was the dread of travellers; and had acquired, from the deeds of violence and bloodshed which had there been perpetrated, the name of the *bloody way*. In the simple and affecting story, there is no deficiency, no exaggeration. Jesus—and to this I would direct attention, as a most important feature in the parable—says nothing of the name, age, condition, country, or religion of the unfortunate traveller. Was he young or old, poor or rich, obscure or illustrious, simple or sage, invested with public functions, or moving in the private walks of life? Was he Greek or Roman, Barbarian, Scythian, Jew, Galilean, or Samaritan? Was he a privileged Israelite, or an idolatrous heathen? Of all this we know nothing; and learn only from the narrative, that he was a *man*! This was his name, his country, his profession, and his claim: he was a man; and this was sufficient.

There is a passage in the last sermon in the volume, which was preached on a day of thanksgiving for the cessation of the *Cholera*, which, splendid as it is, we shall quote not so much for its intrinsic beauty, and the energy with which the preacher lifts up his voice against a most uncharitable doctrine, as to point out the limit, beyond which, as we think, he has carried his denunciations too far. We will first give the passage; and conclude our remarks with a few words of comment. Regarding the *Cholera* as one of those secret dispensations of Providence which are intended as trials as well for thrones as for cottages, for kingdoms as for

families, M. Coquerel spurns at the opinion that sets it up as a divine judgment upon the sins of mankind.

With all the energies of my faith, [he exclaims,] I protest against that desolating dogma; and I absolutely deny the right of any human authority to say of an affliction, that it is a punishment sent by God. Art thou a prophet? Art thou inspired? Produce the proofs of thy mission. Open the eyes of the blind! Bid the dumb break forth into a hymn of praise! Restore the lifeless corpse to his weeping sisters! Pronounce the resuscitating words, *Lazarus, come forth!* Go about from place to place thus *doing good*, and we will bow in humble faith to the chastisements which thy voice proclaims. But shall man denounce against his fellow-man, all but equally fallible with others, judgments which God has not authorized; and speak of the house of mourning as if it were a house of correction! Above all, what infinite presumption to denounce a judgment co-extensive with the world, and to represent as a punishment the plague which infects all ranks alike, and spares neither sex nor age! What sin can have brought upon the heads of men a vengeance so extraordinary? Is it religious error that God would punish? Then are all creeds alike culpable; for all the absurdities of Asia and the East, the lying deceits of the Arabian Prophet, and all the varying shades of Christianity, including our pure and simple worship *in spirit and in truth*, have been equally familiar with mourning and the grave. Are rulers and people the objects of the Divine wrath? Then, my brethren, are thrones and dynasties, nations and revolutions, alike condemned; for the plague has been laid with equal force upon monarchy and republic, upon the despot and the slave. These are facts which utterly annul those false anathemas, which none have the right to utter without authority from God.

To a certain extent, nothing can be more just and charitable than this protest. We have our Saviour's authority for rejecting the notion of what are popularly called *judgments*; and if those Galileans whose blood Pilate mingled with their sacrifices, or those twelve on whom the tower of Siloam fell, were not to be regarded as *judicially* punished, it is equally ungenerous and unchristian to look upon calamity as the chastisement of *individual* sin. It is not only pointing at the moat in a brother's eye, regardless of the beam in our own, but it is usurping the Divine prerogative of searching the heart and trying the spirit. In the case of the man born blind, it was not his own sin, nor that of his parents, which induced the infirmity, which was sent for a trial of his faith, by which, and the effects produced by his miraculous cure, glory should redound to the Lord and his Christ; and so each and every case of personal affliction is sent, either as a trial to the good, or a warning to the wicked—as a means of making the one perfect through suffering, or of leading the other to repentance. But the case is not the same with nations as with families or individuals. We are assured that *national* sins do bring down *national* judgments; and the very subject of the discourse before us, which is inscribed *Mortality in Israel*, is proof inexpressible of the fact. The whole history of this chosen and backsliding people is one continued alternation of national prosperity and adversity, expressly announced as the respective consequence of

apostasy and reformation. We certainly are unable to state for what end, or whether indeed for any, such and such a nation is visited by any particular plague or calamity; but it were well for princes and governors to regard them in such a light, as to endeavour to rule the people committed to their charge in truth and godliness. When the book of Apocalypse shall be unsealed in the full and clear light of perfect revelation, we have little doubt that there will be ample proof of nations warned, which have cast the warning behind their backs; and that much which now lies hid in the dim obscurity of unfulfilled prophecy, will connect the vicissitudes of kingdoms with the overflowing measure of their sins.

In conclusion, we have only to express our sense of obligation for the pleasure which we have derived from M. Coquerel's volume; and as we are always anxious to communicate our gratification to our readers, we shall avail ourselves of an early opportunity of inserting a translation of one or more of these sermons at length, in the department of our journal allotted to that purpose.

LITERARY REPORT.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland; together with the Psalter, or Psalms of David. With Notes and Illuminated Plates. London: Ryley & Co. Simpkin, Marshall, & Co.; Whittaker & Co.; Fisher & Co. Pp. xxxiv. 520.

THE illustrations and ornamental capitals with which this volume is thickly studded, are of the most splendid character. We scarcely, indeed never, saw a volume got up with such exquisite taste. The Notes, however, are trifling and inaccurate; and when the new edition is published, which *must* soon be called for—unless taste, like the schoolmaster, should be *abroad*—we trust the proprietors will commit the editorial department to some sound liturgical divine, who knows something of the Rubrics and history of the Book of Common Prayer. We would not be hypercritical, but the contrast between the

great accuracy of the *illustrator*, and the little knowledge of the *note-maker*, is too striking to be passed over. There is, for instance, a weak and foolish attempt to prove that the formula "Adelaide the Queen Dowager" is incorrect, and *contrary to ancient precedent*. But so far from basing his argument on facts connected with a similar position of the royal parties, he merely refers, in his inquiry into the subject, to the reign of George II.; and argues from an assumed similar case, of the Prince or Princess of Wales, that the title ought to stand thus—"Her Majesty the Queen Dowager, and, &c." Now, as one fact is worth *fifty suppositions*, we will show the note-writer that our liturgical petition is not only perfectly accurate, but that it agrees in every particular with the ancient formularies. In the Prayer Book of Charles II., then, Queen Catherine is prayed for under the style and title of "our gracious Queen Catherine;" whilst in that of James II. precisely the same form of words is now adopted, namely, "Catherine the Queen Dow-

ager." Now, she was the last Dowager Queen before the present; and we trust our readers will agree with us in thanking Mr. Knollis, of Magdalen College, Oxford, for vindicating our glorious Liturgy, even in this slight point, from the slightest shadow of irregularity.

Having observed thus much, we repeat our high admiration of the volume, and recommend the proprietors to issue a new edition, large paper, either without notes, or with notes of an appropriate character; when we undertake to promise that every lover of the Church, from the archbishop to the curate, who can spare the price, even at sacrifice, will hasten to obtain possession of this very PRECIOUS VOLUME.

A Manual of Morning and Evening Prayer throughout the Week, for Young Persons between the Ages of Infancy and Manhood. London: Rivingtons; Johnson. Manchester: Bancks & Co. Pp. v. 90.

A MOST valuable manual. The brief preface should be read by every young person who is to be brought up in the fear and nurture of the Lord; whilst the volume itself fills up an hiatus which has too long been *valde deflendus*; calculated as it admirably is to teach the young to pray with the lips, and with the understanding also.

1. *The Offices of the Holy Spirit. Four Sermons, preached before the University of Cambridge, in the month of November, 1831. By the Rev. CHARLES SIMEON, M.A., late Senior Fellow of King's College.* London: Holdsworth. Pp. 76.

2. *The Excellency of the Liturgy. Four Sermons, preached before the University of Cambridge. With the Churchman's Confession; or, an Appeal to the Liturgy. By the Rev. CHARLES SIMEON, M.A. late Senior Fellow of King's College.* London: Holdsworth. Pp. 101.

3. *The Christian's Armour; extracted from the Works of the Rev. CHARLES SIMEON, M.A. late Senior Fellow of King's College, Cambridge.* London: Holdsworth. Pp. 122.

IN our several reviews of Mr. Simeon's complete works, we endeavoured to do justice to his distinguished piety and zeal in the cause of the gospel; and truly happy are we to meet him in a more tangible form; and trust that the circulation of these pretty little volumes will be as extensive as that good man himself could desire, and that the beneficial effects they are calculated to produce may be abundantly realized.

Sermons, preached chiefly at the Chapel Royal, St. James's. By the Hon. and Rev. A. P. PERCEVAL, B.C.L. Chaplain in Ordinary to the Queen, Rector of East Horsley, and formerly Fellow of All Souls' College, Oxford. London: Leslie. Pp. xii. 341.

MR. PERCEVAL has long been known to the religious community as a minister of exemplary zeal and piety; labouring in season and out of season to promote, as far as in him lies, the glory of God, and the salvation of his fellow-man; and quite sure are we, that the soundness of argument, and christian eloquence, in which the volume before us abounds, will add considerably to the reputation he has so long enjoyed. Of course, the circumstances under which they were delivered, invests them with a peculiarity of tone, not discoverable in more popular discourses delivered to mixed congregations; but, nevertheless, they are faithful expositions of the Gospel; and exhibit no deference to human opinions, no fear of giving offence in high places. The author's object clearly is to preach the Gospel, the whole Gospel, and nothing but the Gospel; and in the present instance he has done his duty well.

A SERMON

ADAPTED FOR LENT.*

PSALM XLII. 6. (OLD OR LITURGICAL VERSION.)

Why art thou so full of heaviness, O my soul? And why art thou so disquieted within me?

MANY good Christians, of timorous and melancholy constitutions, feeling no present comfort from their strict fasts, their earnest and often repeated prayers, are too apt to think that what they perform in the service of God is so mean and imperfect, as neither to please him nor profit their own souls. This seems a principal reason why the blessed Sacrament is too often neglected. It may therefore be proper to consider the case of these melancholy persons, who, although they are in a safe condition, yet greatly need to have their minds quieted and composed. Manifold are the scruples and fears which disturb them. Some suppose the reformation of their lives hath not proceeded from a sincere love to God and a desire to please him, but from a mere dread of those punishments which he hath threatened. Others finding a flatness on their minds, and want of zeal in religious duty, this makes them fear that what they do is not fit to be presented unto God, and that he will not accept it; which so dejects them, as even to induce them to lay aside their devotions. And there are others, who have such wicked, blasphemous thoughts start up in their minds, while exercised in the worship of God, that they think themselves guilty of the sin against the Holy Ghost; pronounce their condition deplorable, and that God hath utterly rejected them. As to the first, I answer, that no doubt love is a more noble principle of action than fear; and therefore that religious service, which arises from love, is more perfect, angelical, and grateful to God. But still he will not disregard such service and obedience as proceeds from fear. Those who have forsaken their evil ways, lest they should lead them to destruction, it may be hoped, will find a place in the glorious kingdom of heaven; for hell was made to terrify daring sinners, to reduce and confine them within the bounds of their duty; as will, I hope, appear from the following considerations.

Fear is one of the passions God has planted in our souls, as well as love. They are both implanted in us for some wise ends. When, therefore, the passion of fear serves the end for which God grafted it in our minds, no doubt he will approve the good effect it produces. The end for which God placed fear in our nature, was chiefly to beget in us an awful regard of his majesty; to make us dread violating his laws, and acting contrary to his righteous will; and when we go astray, to excite us to return to him with repentance. So that, when fear prevails on a man to amend his bad life, he puts this passion to the very use which God intended. And whoever thus applies it, has no reason to doubt

* By the late Rev. Thomas Warton, Poet Laureate to his Majesty, and Professor of Poetry in the University of Oxford. Preached at Kiddington, April 25th, 1784. (From an unpublished autograph.)

but God will graciously accept his obedience. We may also observe, that God hath enforced all his laws by threatenings as well as promises; the one to work on our love, the other to excite our fears; God having made the motives to our obedience to answer the different passions of our souls. Wherefore, there is not the least reason to conceive that God should threaten punishments against the disobedient, which naturally actuate the fears of men, and yet not (be) pleased with the service which these fears produce in us. God sets life and death before men, that the fear of death may make them choose life; and he threatens everlasting punishments, that the amazement and horror thereof may powerfully engage them, with all care and speed, to labour and fit themselves to partake of the divine mercies.

Our blessed Saviour and his disciples, in their sermons, address themselves, not only to the passion of love, but also to that of fear; which they would not have done, but that the sacrifices of fear will ascend up to heaven with a grateful savour. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Christ here intends to bring men to a belief of his gospel, and the obedience of his laws, as well by the fears of damnation, as the hopes of salvation. When he bids the man whom he had cured to "sin no more, lest a worse thing come unto him," the argument our Lord used to engage him to live innocently, was directed to the passion of his fear, taken from the danger of a calamity that would befall him greater than that of which he was cured, did he still continue in his sins. And, saith St. Paul, "knowing the terrors of the Lord, we persuade men." The greatness of these terrors was, that "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil,"—which the apostle knew, if maturely weighed, would be of irresistible force to recover men from lewd and profane conversation, since they must be extremely obstinate and desperate on whom an argument of such wonderful power and efficacy can make no impression.

I proceed to consider the case of those serious Christians, who complain of coldness in their devotion, and towards holy things. Such think they do not address God in prayer with such an appetite as they could wish; being destitute of earnest and fervent desires for the success of their petitions to Heaven, they suppose in themselves a great indifference to spiritual exercises, which they apprehend is a proof of their hypocrisy, and that God will refuse their prayers and thanksgivings, as vain and insincere oblations. And here it ought to be observed, that the reason why many have not more zeal and life in God's service, proceeds from themselves and their own negligence, and want of consideration.

They perhaps appear in the congregation, but mind not what they are about. They consider not of what importance it is for them to serve God in the most acceptable manner. No wonder, therefore, that their minds should be flat and inactive, or little concerned for the prosperous issue of their prayers. As then, it is high presumption for such careless persons to hope for any benefit by that part they bear in

the public worship; so they may cure their malady by retiring from the business and pleasure, and reflecting in good earnest on the great danger to which they expose their immortal souls. But as for those who frequently endeavour to remove this coldness from their souls when they approach the heavenly throne, and yet fail in their attempt, let me desire them duly to weigh the following observations.

Though it cannot be expected that those innocent persons, whose case I am considering, should meet with a complete cure of their grief, yet let me assure them that nothing will more enliven their spirits in the service of God, than deliberate meditations on him and themselves, before they enter on any part of divine worship. Would they often engage their minds in contemplations about the divine attributes and infinite perfections of God's nature, it would greatly tend to remove that drowsy stupidity, which hath so strong an influence on their actions; for frequent thoughts of almighty power will make the most sturdy temper to tremble, and the proudest heart to submit. Can any seriously think of unsearchable wisdom without admiration, and an earnest desire to be ruled by it? And will not the meditations of infinite love, diffusing itself over the world, oblige us to adore, honour, love, and praise that most glorious spring from whence it flows?

Consider how the providence of God extends to the whole creation; how it preserves and delivers us from many and great dangers. This will cause us to break forth into songs and hymns of thanksgiving; and if we proceed to contemplate the deep mysteries, the inconceivable love shown by Christ in the mighty work of our salvation; to consider his great condescension in leaving the heavenly regions to dwell among us; his wonderful humiliation, in taking on him our frail mortal nature; the pains, agonies, and most dreadful death he suffered, to save us, ungrateful sinners; this cannot fail to dissolve the most obdurate heart, and make us firmly conclude, that we can never sufficiently admire, love, serve, or suffer too much for this most blessed Saviour.

As to those unhappy persons who have wicked, and sometimes blasphemous thoughts start in their minds, while they are engaged in the worship of God, which makes them think their case is desperate, and that God hath rejected them. To give such all possible ease and relief, I will endeavour, as much as in me lies, to show them that their case is not so dangerous as they apprehend, and offer proper advice for their behaviour under these tumultuous disorders of the mind.

And that their case is not so dangerous as they apprehend, will appear from these following considerations:—Because these frightful thoughts do generally proceed from the disorder and indisposition of the body, perhaps after a fit of sickness, a great disappointment, or heavy loss. And they are most commonly good people who are exercised with them; for bad men, who are busily employed in contriving wickedness, how to gratify their malice, execute their revenge, overreach their neighbours, or satisfy their lust, seldom complain of these kind of thoughts. But they are honest, well-meaning Christians, of unhealthy constitutions and melancholy tempers, who are so miserably harassed with them. Nor is it in the power of such disconsolate Christians, as are tormented with these sad thoughts, with

all their endeavours, to stifle and suppress them. Nay, often the more they struggle with them, the more they increase; and when vehemently opposed, the more do they domineer and terrify men. The reason is, because by unsuccessful stirrings they feed this melancholy humour, and grow more dejected.

The best advice I can give for their behaviour, under these perplexing disorders of mind, is for them frequently to observe how their thoughts are employed. If they are engaged in good matter, encourage and secure them all that is possible from outward disturbance and diversions. If taken up in trifling vain subjects, of no real benefit, translate them to something more noble and useful; for as our thoughts are, so will be our actions. We cannot think foolishly, and act wisely. There is a short and easy passage from idle thoughts to bad ones; but if they are exercised in any bad or evil design, we must extinguish and suppress them.

This we must do with all our might, because it is of absolute necessity to the health, peace, and innocence of our souls; and by such frequent reviews of our thoughts, we shall gain power and skill to manage them wisely, and in good measure prevent, if not cure, the trouble complained of by these melancholy persons. They should also endeavour to keep their passions within due bounds; to bring themselves to an equal, steady temper, that the affairs of this world may not sour and ruffle their minds. And let not such think the worse of God, nor accuse his providence of not caring for them; for he sends these afflictions for wise and good reasons; perhaps as powerful preservatives against heinous sins, or that they may lessen our inclinations to the enjoyments of life, abate our appetites to sensual pleasures, and wean our hearts from the perishing goods of this world.

Nothing will dispose us more to have compassion on our suffering brethren, than our own sorrows; or make us less envy the prosperity of others, or more to feel our own infirmities and need of divine assistance, than our present trouble and disconsolation. Let not these afflicting thoughts discourage our devotions, nor tempt the most melancholy to omit, or negligently discharge, any christian office or duty. We must persevere in the ways and acts of religion, notwithstanding such performances seem flat and heavy. Let our prayers ascend to heaven, though at present we find no answer or return to them. Prayer is the natural and only safe refuge for the afflicted; a sure stay to the heart, when nothing besides can support it. Prayer refines the thoughts, and exalts the soul above its natural pitch; so that he who enters on his prayers with some coldness, shall often, before he ends them, receive wonderful joy in his mind; as nothing makes (us) so much partake of the divine nature, as devout prayer.

At these disconsolate seasons, let the matter of our prayers be such as implies our reposing an extraordinary trust and confidence in God, though he seems to hide his face from us. This will be most acceptable to him, and a strong proof of our integrity, not to omit our duty, even when we find little pleasure therein. Let our prayers be frequent rather than long: such as may cause delight, and not prove tedious. For it is not the multitude of words, but an honest disposition of heart,

which will incline God to hear us. Let such be careful not to forsake the Lord's table, though there they find no comfort, for that heavenly bread will refresh their souls, increase their graces, and replenish their hearts with joy, as soon as God finds them qualified for so great mercies. What evil thoughts soever are injected into our minds, so long as we persist in a religious course of life, there can be no doubt but God will love and approve our services; for he hath promised, that those who are not weary in well-doing, shall in due season reap everlasting life. And should these perplexing thoughts last as long as we live, which is the worst can be supposed, yet this would be no more an argument of God's displeasure, than a fever, the loss of a friend, or any other affliction.

Let not, therefore, our present trials and humiliations make us despair of finding favour with a God of boundless mercy and most tender compassion. We must persevere in our duty, confide in his infinite goodness, and in time the clouds which now darken our mind will vanish and be succeeded by cheerful light; our fears shall be turned into full assurances of inconceivable happiness; and all the disorders, tumults, and confusions in our souls, shall be changed into eternal peace, undisturbed and endless joys, for ever flowing at God's right hand; which that we may all attain to, God of his infinite mercy grant, through Jesus Christ our Lord. Amen.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 39.)

AND now, since he had declared that he had been appointed the teacher of all the gentiles, and yet during so long a time had neither come himself unto them, nor instructed them in the truth by letters, he is constrained to speak in his own defence, and calls God to witness his affection towards them. 9. *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers*; 10. *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.*

There are many kinds of service; for he who prays to God is serving him, and he who fasts; and he who applies himself to the diving oracles; and indeed even he who busies himself in providing hospitality to strangers; and here then the holy apostle speaks of *serving God* in bringing the gospel of his Son to the gentiles, and *serving in the spirit*, that is, in the spiritual gift conferred on him;* so pleasing to God did

* The grace of or for the ministry ἐν τῷ δίδονέῳ χαρίσματι. See Theod. in ch. viii. 16; and compare 1 Cor. i. 7; xii. 4, 9; 1 Tim. iv. 14; 2 Tim. i. 6; and 1 Pet. iv. 10.

he feel was the glory of his Son. And, expressing himself critically, he does not simply say that he begged for this entrance unto them, but *according to the will of God*, that is, if it so please the Ruler of all things. If then where the salvation of so many thousands was concerned, the apostle yet asked not any thing absolutely, but to his petition joined the Divine will, how inexcusable must ourselves be, if busied about, and praying for, the mere objects of sense, we rest not at once all things concerning us on the Divine good pleasure. 11. *For I long to see you, that I may impart unto you some spiritual gift.* What he says is full of humility; his words are not, that I may "give," but that I may "*impart*;" that is, of what I myself have received I may communicate unto you. Inasmuch, moreover, as the great Peter had already conveyed to them the doctrines of the gospel, he necessarily adds, *to the end ye may be established*; for I desire, says he, not to bring you some other doctrine, but to confirm that already preached among you, and to water trees already planted.* And full of modesty again is what he adds, 12. *That is, that I may be comforted together with you, by the mutual faith both of you and me*; for not only do I wish to give, but to receive also from you, for the zeal of the disciple comforts and invigorates the master. 13. *Now I would not have you ignorant, brethren, that often times I purposed to come unto you, but was prevented hitherto.*

He shows what he had intended, and how Providence had overruled that intention; for Divine grace, says he, orders me even as he will; and having thus thrown in the "*I have hitherto been prevented*," he shows the more clearly on what account he had been anxious to come to them—that *I might have some fruit among you also, even as among other gentiles.* 14. *I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise*; 15. *So that as much as in me lies, I am ready to preach the gospel to you that are at Rome also.* I have been appointed the teacher of all nations, wherefore I owe the debt of an evangelist not to the Greeks only, but to the Barbarians also. For this was it that the grace of the Spirit conferred on us the gift of other tongues; and it behoves us to discharge our debt both to those who boast in their wisdom, and to those who are unlearned likewise. By *wise* he means those who prided themselves on their eloquence; by *unwise*, those who for their ignorance were so denominated by such as were called philosophers, or wise men. And, as not all would receive the preaching of the gospel, fitly has he added, *as much as in me lies*; for it is mine to preach, but the believing depends on the hearers. And as he frequently calls this preaching by the name of the gospel, and the gospel contains an account of our Lord's passion, cross, and death, all which to the unbeliever seemed full of dishonour, he seasonably adds, 16. *For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.* I look not, says he, to the apparent disgrace, but to the blessing arising therefrom, namely, that from it believers obtain salvation.

* As 1 Cor. iii. 6.

And thus of mere outward objects many have their own property hidden within them; as pepper, for instance, has a cold appearance, and to those that are unacquainted with it shows no sign of heat, while he that bites it with his teeth perceives its fiery nature; on which account physicians rank it among hot things as to its quality, as though not looking so, and yet capable of being proved to be such. And thus also corn may become the root, and the stock, and the ear, which yet it could never seem, until it has been sown in the furrows of the field. Justly then does the holy apostle call the saving gospel *the power of God*, as exhibiting its power, and bestowing salvation, only on believers. And this he says is offered to all, both Jews and Greeks; and the Jews he puts first, before the Greeks, inasmuch as our Lord Christ sent the holy apostles as preachers to them first; for thus God proclaims by the prophet (Is. xlii. 6,) "I have appointed thee for a covenant of the people, for a light of the gentiles;" calling the Jews the people, since of them he sprung according to the flesh. 17. *For therein is the righteousness of God revealed from faith to faith*; not to all is it revealed, but to those who have the eyes of faith.

The holy apostle here teaches us how from of old God has thus provided for us, and predicted the same by the prophets; and even before the prophets, had his own determination concerning these things secretly within himself, for this also he states in another place, (Eph. iii. 9,) saying, "The mystery which hath been hidden in God, who created all things;" and again, (1 Cor. ii. 7,) "We speak the wisdom hidden in a mystery, which God foreordained before the world, unto our glory." And here therefore he says not that *righteousness* is given, but *revealed*; for that which had been so long hidden is now made known to believers. *From faith to faith*, says he; for we ought to believe the prophets, and by them be brought to the faith of the gospel.

But this may bear another sense also; for he who believes in our Lord Christ, and has received the grace of the most holy baptism, and enjoys the free gift of adoption, is led on to believe in yet further coming blessings; the resurrection of the dead, I mean, eternal life, and the kingdom of heaven. By the *righteousness of God, revealed in the gospel*, he speaks not only of that which is hereby supplied to us, but that also which is so plainly set forth in the mysterious scheme of this his dispensation. For he effected not our salvation by mere power, nor destroyed the strength of death by his mere voice and command, but by combining pity with justice. For the very only-begotten Word of God, by putting on the nature of Adam, and keeping it free from all sin, obtained this for us, and paying the debt of nature, discharged the common forfeit of mankind.

But all this the holy apostle teaches more clearly below, and it were better for us to follow on our exposition passage by passage. Having then said that this salvation was offered to both Jews and Greeks, provided they were themselves duly disposed towards it, he confirms the assertion by the testimony of Scripture, saying, *Even as it is written, The just shall live by faith*. This he subjoins for the sake of the Jews, in order to teach them not to cling still to the dispensation of the law, but listen rather to their own prophets, who from of old set forth salvation

through faith. And here, quitting his first point—the censure of the Jews, he commences his charge against all the gentile nations, that they had recklessly violated the law implanted in their nature by their Maker. And this blame of them includes a vindication of the Creator; for when he formed them, he suffered them not to live like the irrational creation, but dignified them with reason, and gave them judgment, and established in them the power of discriminating between good and evil; which position is evidenced by such as, before the coming of the Mosaic law, were illustrious for holiness and virtue, as well as by such as followed the opposite course. For so Adam, the instant he had transgressed the commandment, and eaten the forbidden fruit, attempted to hide himself, under the stings of conscience; and when called to account, neither denied what had been done, nor pretended ignorance in his defence, but threw the blame of the accusation on the woman; which plainly shows that our nature possessed the power of discerning the true character of things. And thus again Cain, having privily slain his brother, when examined, “Where is thy brother Abel?” denied it, and attempted to conceal what had been done, but when convicted, confessed that his punishment was just, and owned the equity of his judge, acknowledging that he had sinned beyond pardon; and a thousand other similar instances are to be found in the holy Scriptures: wherefore the holy apostle adds, 18. *For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in ungodliness.* For nature taught them both that God was the Maker of all things, and that they ought to avoid unrighteousness, and seek righteousness; but they used not the instructions which it gave as they ought to have done; wherefore he threatened them with future punishment.

19. *He here puts the word revealed, in that disbelievers who hearkened not to those threats were the very persons who should experience the truth of what he said.* And vengeance he calls the *wrath of God*; not that God punishes with any passion of mind, but that by giving it so awful a name he might alarm the gainsayer. And he says, is revealed *from heaven*, because our God and Saviour will appear from thence, as the Lord himself declares, (Mark xiii. 26,) “Then shall ye see the Son of Man coming in the clouds of heaven, with power and great glory.” 19. *Because that which may be known of God is manifest in them: who then gave them this knowledge? for God hath showed it unto them.* 20. *For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.* Creation, says he, and all things made in that creation, the succession of time, the change of seasons, the alternations of day and night, the labourings of the clouds, the blasts of the winds, the fruitfulness of plants and seeds, and the various other similar phenomena, plainly point out to us, that God is both the Maker of all things, and that He wisely holds the keys of the creation; for He who framed all things of His alone loving-kindness, can never leave neglected what He hath brought into being; wherefore the holy Apostle says not the invisible thing, but *invisible things*; that is, His creation, His providence, His just sentence on each person, and all His various dispensations; most unpardonable then are they who, enjoying such a multitude of teachers, yet have received no

improvement from so many lessons, for this he adds, *so that they are without excuse*, for the works of creation themselves almost cry out against them, that they have nothing to plead in arrest of the threatened evils. 21. *Because that when they knew God, they glorified him not as God, neither were thankful.* For that they were aware of the existence of God, they themselves testify by their continual use of His adorable name, while yet rejecting all suitable sentiments concerning him. *But became vain in their imaginations, and their foolish heart was darkened*, for they followed senseless notions, and welcomed in the darkness of infidelity. 22. *Professing themselves wise, they became fools.* He increases their reprobation by the very name they gave themselves, in that, while calling themselves *wise*, they proved by their works that they were void of understanding. 23. *And changed the glory of the incorruptible God into an image made like unto corruptible man.* For not choosing to perceive that the Maker of all things is superior to decay, and far above all that is seen, they called the likenesses of their own bodies, gods; for indeed it was not intelligences, which are invisible, (ch. i. 23—27,) that their statuary, sculptors, and painters, endeavoured to convey representations of, but perishable mortal bodies; nor was this impiety enough, but they must needs, moreover, worship the images of *birds, beasts, and creeping things*; and while they should rather have considered that some of these men eat as food, some loathe as unclean, and some avoid as noxious, in their excess of madness and folly they made the likeness of these very things—which men thus ate, loathed, or killed—into gods. 24. *Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.* He puts *gave them up* for *permitted*; and he means, that, seeing them willing neither by the works of creation to be led up to the Creator, nor by the judgment of reason to choose the better and avoid the worse in practice, he deprived them of his special providence, and suffered them to be carried about like an unsteady vessel, no longer enduring to direct those, who had fallen into the grossest impiety, productive of a lawless life. 25. *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.* Impiety, he says, was the foundation of their iniquities, and by both they became stripped of the Divine grace. The name “God” is what he here means by *the truth of God*, an idol made with hands by *a lie*; because that when they ought to have worshipped the true God, they offered the adoration belonging to Him to the creature instead. And to the same reproach do they lie open, who call the only-begotten Son of God a creature, and yet worship Him as God; for they ought either, admitting His divinity, to rank Him not with created things, but with God who begat Him; or else, pronouncing Him a created being, not to pay adoration to Him as divine.—But let us pursue the order of our exposition. 26. *For this cause, God gave them up to infamous passions, for even their women did change the natural use into that which is against nature.* 27. *And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly.* Iniquity walks hand in hand with impiety, so that as they had changed the truth of God into a lie, so did they in like manner exchange the proper object and exercise of the

passions for that which was abominable. *And receiving in themselves that recompense of their error which was meet.* For infamy is the severest penalty of such affections. And thus, what not even a victorious enemy had ever attempted to inflict on them, they themselves willingly ran into; and punishment thereby, heavier than that which any judge would impose, do they voluntarily bring on themselves. And what then was the cause of all these evils? 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.* For if they had been willing to know Him, they would have followed the Divine laws; but now, choosing to deny their Maker, they were altogether stripped of his protecting care, whereby they wrecklessly ventured on every kind of wickedness. 29. *Being filled with all unrighteousness.* By *unrighteousness* he means that (disposition) which is diametrically opposed to righteousness, for from this springs every kind of reprehensible conduct. And he proceeds to detail its natural fruits. *Fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31. Without understanding, covenant-breakers, without natural affection, faithless, unmerciful.* By *fornication* he signifies intercourse independent of marriage. By *wickedness*, a savage disposition. By *covetousness*, the desire of getting more and more, and the carrying off of what does not belong to oneself. By *maliciousness*, the bent of the mind to evil, and the planning of injury to a neighbour. *Full of envy.* Bitter is the passion, and unable to bear the prosperity of a neighbour. It is the parent of *murder*, and conceives *deceit*. Wounded by envy, and calling in deceit as an helpmate, Cain led his brother forth into the field, and feared not to slay him. By *malignant*, he means such as exercise their thoughts in laying snares, and designing mischief to those around them. By *whisperers*, such as privily murmur into the ear abuse of others standing by. By *backbiters*, such as recklessly indulge in the scandal of the absent. By *haters of God*, such as are inimically disposed towards him. By *despiteful*, such as are given to petulance and insolence. By *proud*, such as are over-much elevated by every superiority they possess. By *boasters*, such as are vainly puffed up, while having no just cause for so exalted self-complacency. By *inventors of evil things*, such as not only fearlessly run through all existing ordinary evil, but devise yet further means of ill-doing in addition. *Disobedient to parents*; and baseness indeed is this, of the grossest kind, nature herself condemning it. *Without understanding*; for they who have fallen upon so lawless a life have lost all marks of reason. *Covenant breakers*; such as have embraced an unsocial and depraved state. *Without natural affection*; such as will not learn the laws of friendship. *Faithless*; such as fearlessly break through all engagements. *Unmerciful*; such as imitate the ferocity of the brute creation. 32. *Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in those that do them.* We have shown how nature teaches us to choose good, and avoid evil; but these, says he, nevertheless, think it not enough to commit such things, unless they also commend such as do so likewise: which is the last excess

of wickedness, seeing that they ought not only to hate the transgressions of others, but with loathing to reprobate even their own.

(To be continued.)

THE CHURCH OF SWEDEN.

SIR,—SOME few months back, a writer in the REMEMBRANCE, in an article on "The Apostolical Succession," asserted that the churches of Denmark, Sweden, and Norway, had a canonically-ordained priesthood. Subsequently, a correspondent denied this, but still maintained that the church of Sweden had such a body of Clergy. Circumstances have lately enabled me to inquire into the subject; and I am sorry to say that I am bound to come to the conclusion, that the church of Sweden is as destitute of a canonically-ordained priesthood as the English Dissenters are. I submit to your readers the results of my inquiries.

The three establishments above named are, perhaps, the most purely Lutheran in existence; but the principles of the great Reformers have been admitted to such an extent, as to destroy any claim to the Apostolical Succession. My informant, himself a Swedish clergyman, quite repudiated the notion. The distinction between the higher and inferior ranks of the priesthood has been so completely lost sight of, that only *one ordination* is thought necessary. If, when a man is appointed to what they call a bishopric, he wishes for a special ordination to the office, he is ordained a second time; but this is quite *optional* with the individual himself, as his original ordination is thought sufficient for any ministerial functions to which the *state* may appoint him, however high. The principle of that church is evidently *Erastian*, and supposes that the appointment of the *civil magistrate* is all that is required. This, of course, at once negatives the claims to the Apostolical Succession.

The same ultra-spirit of *liberalism* is shown in regard to the rites of public worship. They use a Liturgy, of which, I believe, no translation exists in any other language, and which, from the description of my informant, I conclude to bear a very near resemblance to that of the first book of King Edward VI.; but although many of the Clergy officiate in peculiar ecclesiastical vestments, similar to those of the Romish Church, yet this is again quite *optional*; and the ordinary costume, which is worn on all occasions universally by the Clergy, is all that is required by law. The same latitude is allowed with respect to the use of images. A crucifix is placed over the altar in some churches, whence it probably has never been removed from the time of the Reformation, but its presence is entirely discretionary. They practice kneeling at the Communion; and the Clergy perform the most important parts of the service with their face to the altar, and their back to the people, according to the order of the first book of Edward VI. About the year 1780, Confirmation, which had previously been quite neglected, was revived, and is now very generally practised, although it is by no means obligatory. The rite is administered only by the prelates of the Church.

In each diocese the Bishop, with the more dignified Clergy, form a consistory. The patronage of the livings is chiefly divided between those consistories and the crown. Three clergymen are sent down by the patrons, out of which the people are allowed to select one; but the ultimate appointment rests with the patrons, although they usually respect the choice of the parishioners. In the case, however, of clergymen holding high appointments, such as court-chaplains, or those appointed to foreign embassies, the king does not usually consult the people at all. There are also a few livings in private patronage, where, of course, such consultation of the popular will is never thought of. There is not, I believe, any synod, or general assembly of the church; but the consistory of each diocese acts immediately under the royal authority; neither is there any union between the churches of Sweden and Norway, though both are under the same sovereign, and perfectly similar. The most singular feature of the country is, the complete absence of that bane of England—Dissent; with the exception of a few missions of the Moravians, who can hardly be said to differ in any essential point from the established religion. It would be an interesting subject of inquiry, how far this result may be attributed to the *liberalism* or latitudinarianism of the establishment, or to the strong arm of the *civil* power? It would be strange, indeed, for a phlegmatic and contented population to seek a relief from the more than *easy* terms of communion above noticed in the vagaries of Dissent. I am inclined to suppose that it arises more from the last-named cause than any other. It would, probably, be somewhat dangerous to preach Dissent from an establishment like that of Sweden, which is so much the mere creature of the State.

X.

MILLENARIANISM.

SIR,—MILLENARIANISM is a word which in the minds of many persons is synonymous with almost every fanatical absurdity; but this I think is more justly to be attributed to the wild notions which have been engrafted upon it, than to the doctrine itself.

That a millennium, *in some sense or other*, has been believed in by many very illustrious divines of ancient and modern days, is evident from their writings. Separated from the mass of absurdity with which it has too often been overlaid, it seems simply to amount to this—viz. that Infidelity, Popery, Mohammedism, and all false religions being destroyed, pure religion shall become for the most part universal for the space of a thousand years; and that, the ancient people of God being converted to the faith of Christ, and acknowledging him as their true Messiah, (see Romans xi.) and being also perhaps restored to their own country, “the earth shall thus be filled with the knowledge of the glory of the Lord as the waters cover the sea.” For my own part I can see nothing objectionable in this view of the subject: on the contrary it seems to set before our eyes a glorious and encouraging hope for the religious improvement and welfare of the human race; and I will here

just mention, that I am much inclined to concur for the most part with the views of Mr. Faber, in his "Sacred Calendar of Prophecy."

It is truly astonishing to read the article in the present number of the Quarterly Review, entitled "the Papal Conspiracy," wherein we see the very thing that Faber in some of his works, written from twenty to thirty years ago, said (in his opinion as an interpreter of prophecy) would come to pass in the present century, *asserted to be now in actual progress*—viz. that after a second revolution in France (which very thing was accomplished eight years and a half ago,) there would be a *papal conspiracy to root Protestantism out of Christendom*, and that Popery and Infidelity would be united in this work by the reconciliation of the Roman see with France;—which circumstances are now actually announced in this number of the Quarterly Review! Add to which, that the Afghans, respecting whom there is a most curious dissertation in his work on the Restoration of the Jews, and who are believed, on the high authority of Sir William Jones, to be descendants of the ancient Israelites, the Ten Tribes, are now again attracting public notice.

Now, Sir, I submit that these curious facts are quite enough to arrest our serious attention: here we see the predictions of an interpreter of prophecy actually fulfilled in one instance before our eyes—viz. the second French Revolution in 1830; and apparently fulfilling in two others—viz. the papal conspiracy, and the reconciliation of France with the papal see,—infidel France, which has justly been denominated alternately the support and scourge of Popish Rome.

I will conclude by observing, that I entirely agree with Bishop Horsley, that the plain literal meaning of the prophecies relating to the future fortunes of the Jews ought to be strenuously maintained by all who study them. (See Bishop Horsley's Hosea, and Letter on Isaiah xviii.) Surely to explain away Jeremiah xxiii. 8, by supposing it *merely* refers to the Christian faith spread among the Gentiles, and to the few individual Jews who have at different times embraced Christianity, is to to assume a license of interpretation whereby we may make the ancient prophecies declare *any thing we please*; it is, to use the words of the Bishop, to make it little superior to "a paltry quibble, more worthy of the Delphic tripod than of the Scriptures of truth."

I am, Sir, your faithful servant,

PHENIX.

ANSWERS ON THE USE OF THE BURIAL SERVICE, &c.

MR. EDITOR,—Will you allow me to make one or two observations on questions raised by correspondents, at pp. 40, 41, of the Number for January 1839? All the best commentators on the Book of Common Prayer decidedly give it as their opinion, that a coroner's inquest, who alone are competent to examine witnesses *on oath*, and are themselves under the same solemn obligation, are the proper persons to decide on the *sanity*, or otherwise, of one who has committed suicide; and not every individual clergyman, who has not the same means of forming a proper decision, and from whom the law has withholden the *right* of so

doing. His office is purely *ministerial*; and if those who alone have a right to decide, bring in a verdict of *temporary insanity*, the *civil* laws of the land treat the property of the deceased as if he had died by the common visitation of Providence; and the ecclesiastical laws *compel* the clergy to show the same respect to his religious privileges. I am surprised at the *second* question; as the law, both civil and ecclesiastical, prohibits the performance of a religious service by the clergy, at the burial of those who are declared by a coroner's inquest to be *felo de se*.

I am glad to see that another correspondent fully admits that the unfortunate controversy on *baptismal regeneration* is one, in a very considerable measure, of *words* only. The question has been so fully and ably elucidated in numerous publications, and particularly by Dean Bethell, whose elaborate work was most copiously reviewed in the CHRISTIAN REMEMBRANCER some years ago, that I quite despair of convincing any one who is not already convinced. Suffice it to say, that the *regeneration* of Scripture, christian antiquity, protestant theology, and the formularies of our Church, is something quite distinct from (nay, I fear, inconsistent with) the *regeneration of modern theology*, which is only a Puritanical dogma engrafted on the system of Calvin. I much doubt, however, whether either of the two opposite definitions of the word given by your correspondent, would satisfy either of the two schools of theology; I confess myself hardly content with his first definition, though *possibly* we may really mean the same thing. I must confess, also, myself somewhat loth to pronounce so *peremptorily* as your correspondent does, on so mysterious a subject as the *grace of God*, that "*the commencing point of sanctification never accompanies water baptism.*" Surely we are not called upon to give any opinion, much less one so very strong. Your correspondent also says; "If we understand, as *some* do understand, by regeneration," &c. Now I do not admit the right of any set of theologians to use words in a *modern*, or *unusual* sense, as has been done to this unfortunate term. We maintain that the language of the Prayer Book, to which we *literally* adhere, is the language of Scripture, antiquity, and sound theology; this is, of course, a *fact* to be established by historical proof; and after so much has been profoundly written on the subject, to my humble view it seems that the only thing to be done is this—to refer all those who have doubts about the matter, to the able and masterly works already existing. Your correspondent also, in the same page, bears rather hard on learning, and learned men, because on *some very difficult questions* they have come to opposite conclusions. These remarks are extorted, it appears, by some observations of Dr. Lamb, the Master of Corpus Christi College, Cambridge, in his work on "*Hebrew Hieroglyphics.*" With all respect to Dr. Lamb, I think the objector has supplied himself with the best answer, by his own sagacity alone—viz. where he admits that the above work "*bears pretty hard upon the generally received interpretations of different passages in Scripture.*" Your correspondents may rest assured, that the old and sound mode of interpretation is not to be overturned by one or two vagaries, to which the learned sometimes yield, as well as their less instructed neighbours.

TRIPLEX.

THE HAMPDEN CONTROVERSY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

Oxford, January 8, 1839.

SIR,—I PERCEIVE that Dr. Hampden still persists in his determination to perpetuate the stigma he has cast upon the memory of the late Mr. Davison; and, I am sorry to say, the *Oxford Herald* refused to insert a letter upon the subject, which appeared in a late number of your valuable periodical, and which I forwarded to the Editor. It might have been thought that the Regius Professor considered himself above reproof, had not his soreness been annually displayed in the protest addressed to the Vice-Chancellor, on the subject of the nomination of the Select Preachers, and the great pains he has taken to place his recorded opinions before the public in the most favourable point of view for his present purpose.

What then can we think of his candour and gentlemanlike feeling, when to a departed friend he denies that justice which he supplicates for himself, and refuses to the widow's prayer what he haughtily claims as his own undefeasible right! All his shiftings, and assumed airs of indignation, however, shall avail him nothing, so long as your pages are open to vindicate the orthodoxy and high talents and acquirements of Mr. Davison. The Doctor, however, has unwittingly served the cause which he would fain have overthrown. The character of the "work on Prophecy," is daily becoming more known and more appreciated; a new edition is in the press; and a Preface, as famous as that of Dr. Parr's to *Bellendenus de Statu*, may be looked for; which will at once demolish the Hampden pretensions, and proclaim the triumph of truth and justice over Whig fables, or something worse.

The late Bishop of Durham always maintained that the pretended quotations of Charles Butler, of popish memory, ought always to be collated with the original text: this reasoning clearly, in the present case, applies to Dr. Hampden; and I wish him joy of the parallel.

D. D., A PROCTOR IN CONVOCATION.

VENERABLE RELIC.

IN the very ancient ecclesiastical structure called King's Chapel, at Islip, in Oxfordshire, formerly stood a stone font, which was used, as tradition affirms, for the baptism of Edward the Confessor, more than 800 years ago. It has long been displaced, and now occupies a far less pious position in the gardens of Sir Henry Brown, who resides not far off, at Nether Roddington, and affords free access to this antiquarian curiosity.

LAW REPORT.

No. LXI.—PRAYERS FOR THE DEAD.

BEFORE SIR HERBERT JENNER.

JUDGMENT.—THE OFFICE OF THE JUDGE PROMOTED BY BREEKS & WOOLFREY.

IN the present case the learned judge observed, the office of the judge had been promoted by the Rev. J. Breeks, the rector of the parish of Carisbrooke, in the diocese of Winchester and the province of Canterbury, against Mary Woolfrey, for the purpose of having her admonished and lawfully corrected in her manners and excesses, the usual form of such citations, for having unduly erected a certain tombstone in the churchyard of the parish church of Carisbrooke, having on it an inscription contrary to the 22d canon of the Articles of the Church of England. That was the tenor of the decree served upon Mrs. Woolfrey, who had been cited from that court under the authority of the chancellor of the diocese of Winchester, in which the parish church of Carisbrooke was situated, and without which authority that court could not have interfered or taken cognizance of the case. The chancellor of the diocese having thought proper to refer the case to that court, it had no other course to pursue but to accept the letters of request. It was not contended—indeed it was admitted—in the present case, that if the inscription was of the character attributed to it in the citation, namely, contrary to the Articles, and canons, and doctrines of the Church of England—it was admitted, if such was its character, that no person could have a right to erect such a tombstone, as it impugned the doctrines of the Church of England. It had been further admitted, if the case was made out to be such as it was represented in the citation, the party was liable to be punished for the offence, and admonished against the excesses that had been committed. The question,

therefore, which that court was called upon to decide was, whether the inscription was contrary to the canons and doctrines of the Church of England. The inscription was not set forth in the citation, but it was contained in the articles brought in by the party proceeding. The question was, whether the inscription was properly stated in the citation, because he (Sir Herbert Jenner) was of opinion that the offence of having erected the tombstone without consent did not arise upon the face of the citation; the question was confined, as it appeared to him, to the legality or illegality of the inscription. Upon looking at the articles, he found the inscription set forth in the second article to be—“Pray for the soul of Joseph Woolfrey,” and “It is a holy and wholesome thought to pray for the dead;” and an addition was made on the tombstone; stating the chapter and verse from which the latter part of the inscription purported to be taken, namely, the second book of Maccabæus, c. xii. ver. 46. Now, in a criminal case, it was clear the burthen of proof of the character, and the description of the offence committed, lay with the complainant. In the present case the complainant was the incumbent of the parish of Carisbrooke;—and the question arose whether the minister of that parish was an improper person to institute proceedings of the nature of the present, for the purpose of removing that which, if truly described, was certainly a matter of scandal to religion. Now to the incumbent belonged the superintendence of the church and the churchyard, and it was the duty of that person to see that every thing there was conducted

with decency and propriety; and it was farther his duty to take care that the church and churchyard were not made the means of disseminating doctrines inconsistent with the Articles and canons of the Established Church. With these preliminary observations he (the learned judge) would proceed to consider the articles brought in. They purported to contain a statement of the law, and the facts to which that law was to be applied. The first article related to the inscription on the tombstone, and was to the effect that by the Twenty-second Article of the Church of England, agreed upon by the Archbishops of Canterbury and York, and the other bishops and clergy in council assembled in 1562, the catholic religion, its rites and formalities, was declared to be repugnant to the word of God; and it then stated that the tomb or head-stone contained doctrines against the principles of the Church of England, and that the person who had caused it to be erected ought not only to be peremptorily admonished, but punished and corrected for her excesses. The article farther stated the propositions of law applicable to certain facts supposed to exist, and those propositions had been admitted by the learned counsel who argued the case on the part of Mrs. Woolfrey. The second article set forth the facts, that Mary Woolfrey, on the 18th of February, 1838, erected the tombstone to the memory of her husband, Joseph Woolfrey; and the inscriptions on that tombstone were alleged in the article to be contrary to the Articles of the Church of England. The article then went on to allege, that notice had been given to Mrs. Woolfrey to remove the stone; and it farther alleged that she had refused to do so, and that Mrs. Woolfrey had admitted that she caused the stone to be erected. The next article contained a copy of the inscription; and the other articles, with the exception of the last, were merely of a formal nature. The last article prayed that Mrs. Woolfrey might be peremptorily admonished, punished and corrected for her excesses. Now, the law principally relied upon, as establishing the facts that the inscription on the tombstone was contrary to the

canons and articles of the Church of England, was to be found in the twenty-second canon agreed to at the council held in 1562. In first and second articles there was a general reference made to all the other Articles and canons and constitutions of the Church of England, but the principal canon relied on was that to which the learned judge had just adverted; but for the purpose of supporting the present question it was right also to refer to other canons, and, consequently, in the course of the arguments in the present case, the Thirty-fifth Article relating to the Reading of the Homilies was adverted to, as were also the Articles upon Prayer, the latter of which was particularly relied upon. Now, as he (Sir H. Jenner) understood the arguments addressed to the court in support of the articles, it was urged that the Twenty-second Article, in declaring the Romish doctrine of purgatory to be against the word of God, also declared that the offering up of prayers for the dead were against that word, because the two facts were so blended together as to render it impossible to separate them; and that therefore the inviting of passers by to pray for the dead was an illegal inscription. The point upon which the whole question turned was, whether the prayer for the dead was so connected with the Romish doctrine of purgatory as to be essentially and necessarily included in it. It might be true, and no doubt it was so, that the doctrine of purgatory included the practice of prayer for the dead; but it did not follow that the converse of the proposition held throughout, namely, that the prayer for the dead was consistent only with the rites of the Romish Church. If that fact were made out, there would be an end of the present case, and the court would be justified in ordering the removal of the tombstone, and punishing the party who had erected it. It was to this point that the whole of the arguments of the counsel upon each side were directed. Many authorities had been cited, according to the different views taken by counsel, and to many of those authorities it would be necessary for him to advert. The counsel had very properly abstained from entering

into the theological part of the question; it would have been improper in his (Sir H. Jenner's) opinion for them to have done so, and equally so on the part of the court to take upon itself to inquire whether the doctrines of purgatory, as professed by the Romish Church, were proper or not; that question had been already settled, it had been decided to be repugnant to the word of God; such was the law, and it was bound to abide by it. Then the question was, whether inviting the passers by to pray for the dead was or was not prohibited by the Articles or the canons or any other Articles of the Church. The court could not go beyond the terms of the Articles. The question was shortly this—Was praying for the dead involved in, and combined with, the doctrine of purgatory? And with the view to the decision of that question the first thing to be inquired into was, what the doctrine of purgatory in the Romish Church was laid down to be by the decree of the general council. Now, as far as he (Sir H. Jenner) had been able to learn, it did not appear that any general council, with respect to the doctrine of purgatory, had sat until the Council of Florence, in 1438, and that council had pointed out the doctrine by its decree. That was afterwards followed up by the decree of the Council of Trent in 1563. He (Sir H. Jenner,) in what he had stated, did not mean to say that the doctrine of purgatory had not been received before that time; but it would seem that it was first introduced in the third or fourth century: it was first, however, doubtfully received, and was not properly established till the papacy of Gregory VIII. The doctrine, then, which was so introduced, and which was declared to be repugnant to the word of God, by the Twenty-second Article of the canon, was, that there is a place called purgatory, where the souls of the pious are tormented for a certain time, and cleansed, in order that the entrance may lay open to them in their eternal home. That seemed to be the general summary of the doctrine of purgatory, as set forth and professed in the Romish Church. Now, it was also a part of that doctrine, that the pains of purgatory might be

alleviated or shortened by the prayers of the living, by masses and thanksgivings; and this being the doctrine which was declared by the Church of England not to be founded on any warranty of Scripture, the question, as he had before said, was, whether prayer for the dead came under the same condemnation. The first argument that suggested itself against the supposition that prayer for the dead was included in the condemnation of the Romish doctrine of purgatory was, that praying for the dead was a practice of an earlier date than the introduction of the doctrine of purgatory; for it clearly appeared that the practice of praying for the dead prevailed amongst the primitive, if not amongst the very earliest Christians—that in offering these prayers for the dead, therefore, it was perfectly clear they had at that time no notion of the Romish doctrine of purgatory. Whatever notion there might have been amongst some few of them, of a purgatory at the last day, the Romish doctrine of purgatory at that time did not enter into their minds. It would be a useless waste of time if the court were to travel through all the authorities which might be cited, not only to prove the prevalence of this practice of praying for the dead, long antecedent to the introduction of purgatory, but also that the prayers offered by the primitive Christians for the soul of the departed, were offered with a different intention from those who profess the Romish religion. The object of the latter prayer was to release from the pains of purgatory the souls of those who had not been completely purged from their sins in this life. The object of the former, as is stated by all the commentators and writers, was that the souls might have rest and quiet in the interval to elapse between their death and the resurrection at the last day; and that at the last day they might receive the perfect consolation of bliss. But, certainly, according to the opinions of all the writers upon the subject, there was no proof that the prayers had reference to the state of suffering in which the souls of the pious were supposed to be. With reference to this point, it might be right to state one or two passages

upon the subject, and the first of these to which he would advert was that of Bishop Taylor, in his "Dissuasive against Popery." In discussing the subject, he entered into the question as to the foundation upon which the Romish doctrine of purgatory was supposed to rest. All the court could do was to look into these authorities for the purpose of seeing in what view these authors considered the practice of praying for the dead—their view, certainly, not forming the law of the case, for the law of the case could only be taken from the Articles of the Church and its canons—but showing the views which learned divines and others had taken of the subject of praying for the dead as connected with the Romish doctrine of purgatory. Dr. Taylor, after going at some length into the subject, said, that such general prayers for the dead as he had referred to, the Church of England never did condemn, by any express article; the Church expressly condemned the doctrine of purgatory, and consequently all the prayers for the dead relating to it. The Bishop cited several authorities in support of this opinion. Archbishop Usher, in reference to this point, said, that "prayer for the dead, as it is used by the Church of Rome, doth necessarily suppose purgatory; but, on the other side, it is admitted that purgatory doth not necessarily infer prayers for the dead. The Romanists take it for granted that purgatory and prayer for the dead are so closely linked together, that the one does necessarily follow the other; but however they may link their prayers with their purgatory, they shall never be able to show that the commemoration of prayers for the dead used by the National Church had no relation to their purgatory; and, whatever the prayers of the primitive Christians, be assured that popish prayers they were not." Speaking of the primary intention with which prayers for the dead were offered by their fathers, he said they offered prayers of thanksgiving for the blessed estate on which the deceased had entered, that God would forego his sins, keep him from hell, and place him in the Kingdom of heaven; which, however well-meant at first, proved an occasion, in the course of time, of

confirming them in divers habits. To this passage he added another: "Their prayers were offered that the dead might rest in peace." And that these prayers had reference to the general resurrection, he proved by the examples which he produced from the different authors who had written on the subject. These all tended to show his opinion of the motives with which prayers for the dead were offered up by the primitive Christians, having no connexion whatever with the Romish doctrine of purgatory, and conveying the idea that those for whom the prayers were offered up were subject to no suffering during the interval which elapsed between their death and the last day. These authorities all showed that prayers for the dead had no necessary connexion with the doctrine of purgatory: that it could not have any, was clear from the circumstance of its practice having been so long antecedent to the other. But whatever might have been the case with respect to the practice of praying for the dead in early ages, it had been contended that in later times the Church of England had taken a different view of the subject; and that, in reference to what passed at the earlier part of the Reformation and subsequently, though in the first instance prayers for the dead were not considered to be contrary to the principles of the christian religion, yet they had, by the manner in which they had been treated in later periods, been considered as opposed to those principles and to the doctrines of the Church; and this had been principally relied upon by reference to the alterations which had taken place at different times in the Liturgy prepared for the use of the Church. Now, the earliest part of the practice referred to was in the prayers of Henry VIII., namely, the three which had been set forth by him upon the subject of the Burial of the Dead and the Communion Service; and, without going particularly into the circumstances and prayers which were made use of on these several occasions, in the Communion Service as well as the Burial of the Dead, it was sufficient to state that there was no doubt that there were prayers for the dead immediately

and expressly inserted; and this was continued until the alteration took place in these public services in the reign of Edward VI. It was also clear that in the book referred to, namely, the "Formula of Faith," in the time of Henry VIII., in 1536, 1537, and 1543, prayers for the dead were considered to be a pious and proper work; and it was clear, from the very manner in which these prayers were set forth, that the prayers supposed to be referred to in the *Maccabees* had no connexion with purgatory, because in the same Article it was expressly declared that purgatory was not an article received by the Church; and at the Reformation they disclaimed the doctrine of purgatory, though they mentioned it to be a pious and charitable work to offer up prayers for the dead. So continued the law until the 2d and 3d of Edward VI.; and it is certainly true that the Prayer Book, which was compiled for the public use of the Church, had been prepared by persons of very great eminence and learning, who were called together by the King for the purpose of taking into consideration the alterations necessary to be made in the public service of the Church, in consequence of the progress which had been made towards the reformation of the established religion. *And among other things* Now, it is very material to see the manner in which the first Book of Prayer was compiled. He did not know that he could refer to any thing more satisfactory than the Act of Parliament by which that book was established—the 2d and 3d of Edward VI., c. 1, entitled "An Act for the Uniformity of Service and the Administration of Sacraments throughout the Realm," the recital of which Act showed the view with which the persons were assembled together, and the alterations they were to consider, and the principles upon which they were to proceed, in compiling the Book of Common Prayer for the public use of the Church. The recital stated that his Majesty had appointed the Archbishop of Canterbury, and certain of the most learned and discreet bishops, having as well an eye to the most pure christian religion taught by the Scriptures, as to the

usage in the primitive christian church, to make one meet and right order of common prayer and administration of the sacraments to be used in this realm of England and Wales. They accordingly proceeded to draw up the form of prayer which is contained in the first Prayer Book of Edward VI., in reference to those principles upon which they were directed to proceed. Now, in this Prayer Book of Edward VI. prayers for the dead are still directed to be used; they were in some degree altered from those set forth in the time of Henry VIII., but it must be considered that those who were called on to compile this form of prayer, did not think that prayer for the dead was necessarily connected with the doctrine of purgatory. Now, the first Prayer Book of Edward VI. was afterwards revised, and in those parts of the ceremonies which refer to the Communion Service, as well as those in the Burial Service, were omitted those passages which relate to prayers for the dead; and it had been urged from this circumstance that they were omitted because the persons who were concerned in revising the last Prayer Book were of opinion they were not consistent with the doctrines of the Church as then established; and, therefore, that if there was no express prohibition of praying for the dead, still, by implication, the Church has expressed its opinion that the practice was not consistent with its doctrine. But it still seemed proper to consider whether there were no means by which the court could arrive at the conclusion—what was the principle upon which these prayers for the dead were no longer considered as proper to be used in the Church. Various authors had been referred to in support of the proposition, that it was in consequence of the belief that these prayers were inconsistent with the principles of the Church of England, that the omissions were made. Amongst writers on the Book of Common Prayer, Wheatley, Shepherd, and Nicholls were cited. Many of them stated that undoubtedly the Church did consider that these prayers were no longer proper to be used, as being inconsistent with the doctrines of the Church of England

as at that time established; but they all agreed in stating there had been no express prohibition of the use of prayers for the dead, and therefore it must be taken to be a prohibition by necessary implication. Now, in looking into the number of historians upon the subject of the alteration which took place at this time, it seemed to have been considered that the omission of these prayers for the dead in the second Prayer Book of Edward VI. was principally acceded to at the instance of Calvin and Bucer; and though this had been made in some degree a matter of dispute and difference of opinion between different writers on the subject, still it seemed to be the general opinion that it was at their instance that these prayers were omitted; but he (Sir H. Jenner) had not been able to trace in these writers the precise grounds upon which the omission was made; but there was authority enough to show that at least the surrender of this part in the alteration and revision of the first Prayer Book, of the order therein set forth, was not very inconsistent with the opinion of the majority of persons so employed, upon the ground that they were not inconsistent with the doctrines of the Church of England. He had looked into the Act by which the second Prayer Book was established—the 5th and 6th of Edward VI. c. 1, which was entitled, “An Act for Uniformity of Service and Administration of the Sacrament throughout the Realm;” and the recital in that Act, which must be considered as the sense of the Legislature, was stated, that whereas there had been a very godly order set forth by the authority of Parliament, agreeably to the word of God and the usage of the primitive church, &c. (using the words in the previous Act by which the Book of Common Prayer was established, which included the prayers for the dead, both in the Communion and Burial Service,) yet, notwithstanding this, numbers of persons abstained from coming to church, &c.; and it then went on to provide the means for compelling attendance at the parish church to hear Divine Service, according to the order set forth in the Book of Common Prayer. The fifth section stated the grounds on which this alteration had

been made; and the recital introducing this enactment was, that whereas there had arisen, in the use and exercise of the common service of the Church, divers doubts as to the fashion and ministration of the same, rather by the curiosity of the minister, &c. than by any worthy cause, therefore, for the more plain direction thereof, &c., it then proceeded with the enactment by which the second Book of Prayer was substituted for the first; expressly declaring that the first order, which was declared to have been a godly order, agreeably to the word of God and the primitive church, was still considered to deserve that character, and that the alteration had been made simply from doubt which had arisen, still affirming the Book of Prayer which was first set forth. It was true that the Act of Parliament was afterwards repealed by the 1st of Queen Mary, but that Act was again repealed in the 1st of Elizabeth, and the 5th and 6th of Edward was afterwards re-established as the law.

Now, it seemed that up to this period of time, there were certainly not any express prohibitions of praying for the dead; nor was there, as far as he was able to learn, any notion necessarily implying a belief in the doctrine of purgatory, though, in consequence of some persons being professors of the Romish religion having taken advantage of the practice as an argument to support their doctrine of purgatory, it was thought proper and convenient that the form of prayer should be altered, and that those prayers which could by possibility be urged in support of the Roman Catholic doctrine of purgatory be omitted in the public service, it not being enjoined by any warrant of Scripture that prayer should be used for the dead, but there being no prohibition in any of the Articles or canons of the Church. The whole of the authorities seemed to go no farther than this—the discouragement of the use of prayers for the dead, and not the prohibition of them; and that no part of the 22d Article was violated by the use of prayer for the dead, and consequently no invitation to offer up prayers for the dead could be considered as a violation of that Article of the Church. The ground on which the Church consented to the alteration

being made, and to the omission of those prayers, was perhaps better stated by Mr. Palmer, in the *Origines Liturgicæ*, than in any other book he had occasion to look into. That learned author entered into the grounds of the disuse of those prayers for the dead, and considered that the Church of England was nowhere found to express a disapprobation of the continuance of the prayers for the dead, although it had discouraged the use of them. Mr. Palmer said, "When the custom of praying for the dead began in the christian church, has never been ascertained. We find traces of the practice in the second century, and either then or shortly after it appears to have been customary in all parts of the church. The first person who objected to such prayers was Aericius, who lived in the fourth century, but his arguments were answered by various writers, and did not alter the universal practice of praying for those that rest." When the custom of praying for the dead began in the christian church had never been ascertained. It became a matter of some interest and importance to ascertain the reasons for the omission of these prayers in the liturgy of the English Church for the first time in the reign of Edward VI. Some persons might conceive it was contrary to the revealed word of God, but the great divines of the Church of England had not taken this ground, and the Church of England had never formally condemned prayer for the dead. The learned judge read other passages from the work, showing the opinion which that learned writer entertained of the reasons for which the Reformers omitted prayer for the dead; and he thought these grounds satisfactorily showed, where there was no express or formal declaration, that these prayers were not consistent with the principles of the Church of England, or the christian faith. He was therefore of opinion, that so far as the 22d Article, which had been principally relied on, was concerned, there had been no violation of it, so as to call for the punishment of the party by ecclesiastical censure, for causing the inscription which was recited in the articles to have been placed on the tombstone. The 22d Article appeared

to him to be confined simply to the reprobation of the doctrine of purgatory, the invocation of saints, and the adoration of images, but did not prohibit prayers for the dead, unless so far as prayers for the dead are shown necessarily to infer a belief in the Romish doctrine of purgatory. From the authorities to which he had had means of access, having trusted very little indeed to his own view of the subject, he considered it was not shown to be a violation of the 22d Article of the Church to cause the inscription complained of to be placed on the stone. But although it might be that there was no violation of the 22d Article, by which the doctrine of purgatory was pronounced to be repugnant to the word of God, yet it was said there was another article of the Church which had been violated by the inscription in question, and reference had accordingly been made to the 35th Article of the Church of England, (though it had not been specified in the article which had been given in the cause,) and which was to the effect that the second book of Homilies contained wholesome doctrines, as did the former book of Homilies, set forth in the time of Edward VI.; and therefore, they were adjudged to be read in the churches, by ministers; and No. 7 of the Homilies treated of prayer. It was contended that in that Homily the practice of praying for the dead was considered to be an erroneous doctrine, and that as the Homilies were directed to be read in the churches, for the edification of the people, the Church did necessarily infer that that doctrine was an erroneous doctrine, and consequently that it was forbidden, by necessary implication, by the Church of England. If that were so, it would seem extraordinary that in the face of the Homilies so many learned divines should have fallen into the error of believing that the Church of England had not prohibited prayers for the dead, but had merely discouraged them; but he considered it still more extraordinary, that, considering the extensive and violent discussions and disputes that had taken place with respect to these questions, there should not have been any express direction against that practice. If it had been the intention of the Church to have forbidden it altogether, surely it

might have been expected that there would have been a direct express prohibition of the continuance of that practice. The great object of the Homily was to show the Romish doctrine of purgatory was, in conformity with the 22d Article, a vain and weak invention, not warranted by Scripture. There was no part of the Homily, as it appeared to him, which declared the practice of praying for the dead was unlawful. It certainly did appear to be the intention of the composer of those Homilies to discourage the practice of praying for the dead, but in what part of the Homilies was it declared that the practice was unlawful? According to the composer of these Homilies, it was certain that the prayers of the living would have no effect in diminishing or alleviating the condition of the dead, and therefore it was thought better to omit that which is not enjoined by any scriptural authority, rather than to run the risk of having it said that that justified purgatory, by those whose interest it was to assimilate, if they could, the doctrines of the Church of England to that of the church whose principles they professed. This he took to be the real meaning of the composer of this Homily. But supposing it was otherwise, supposing the composer of the Homily thought that prayers for the dead were unlawful in themselves, it was not therefore to be necessarily inferred that the Church of England followed the writer of those Homilies in every part of the doctrines there stated. That appeared to be the opinion of Bishop Tomlin and Bishop Burnett: therefore he could not help thinking that whatever was the intention of the framers of the Articles, and that if it had been the opinion of the framers of the Articles and of the Church that the practice of praying for the dead was an illegal practice, and opposed to the word of God, that they would, on the authority of Scripture, have taken care to have expressly declared their sense of the propriety of the discontinuance of those prayers, and have expressed themselves so as to leave no doubt whatever as to what was their opinion in respect to that practice. As far as he had been able to trace the practice and history of the Articles, and the opinion of the Church on the subject, it had merely

amounted to this—that they did not encourage, but rather discouraged prayers for the dead—that they had prohibited them altogether in the public service of the Church, but not because they considered them to be inconsistent with the doctrines of the Church. So he collected from the books of the primitive professors of Christianity, and

On this part of the subject he was also of opinion that there had not been a violation of any of the Articles of the Church. But it had also been urged that the person by whom the tombstone had been erected, and who had caused the inscription to be placed upon it, was a Roman Catholic, and therefore that it might be supposed an invitation to pray for the dead had necessarily reference to the doctrine of purgatory, as sanctioned by the Church of Rome, of which she was a member; and it was urged it must be taken to be used in the Roman Catholic Church, because the quotation from the Book of Maccabees was taken from the Douay or Roman Catholic version of the Bible, and not from that authorized by the Church of England. He could not put such a construction on the words. He had no authority to add to them, or to put any other construction on them than that they would bear on the face of them. The invitation was, “to pray for the soul of Joseph Woolfrey;” and the quotation from the Book of Maccabees was, “It is a good and wholesome thought to pray for the dead.” Now it was certainly true, that that did not agree with the English translation: but the question was not whether the version was a correct version or not, but whether the meaning of the expression was or was not inconsistent with that which was in the English version? Whether that doctrine was taken from the Romish version or from the English version—was it or was it not a violation of the Articles of the Church? Was it contrary to the Scripture? Was there any part of the word of God against it?—for that was the view the Church of England took of it, and that which he, (the Learned Judge,) sitting there, must take of it, as far as his means would enable him to judge of the laws of the Church, as expounded in its canons and Articles. If any thing arose from the circumstance of the party

being Roman Catholic, or that the sense in which those words were to be used and construed by the Court was to be taken from a Roman Catholic version of the Bible, that should have been specifically pleaded; because the Court had no cognizance of any such book being in existence as the Douay Bible. But looking farther into this case, it was mentioned in the course of the argument that similar inscriptions had been put on tombs of eminent divines of the Church; and the case of Bishop Barrow, 1680, erected in the Cathedral of St. Asaph, had been alluded to. This inscription was as follows:—"Exuvie Isaphensis Episcopi, etc. O vos transeuntes in domum Domini, in domum orationis, orate pro conservo vestro ut inveniat misericordiam in die Domini." Was it possible to conceive, therefore, that such an inscription would be allowed to remain on the tomb of a bishop of the Church if it were considered that it was repugnant to the doctrines of the Church, and contrary to the words of Scripture? He was of opinion that the facts imputed by the articles exhibited in this cause, as against Mrs Woolfrey, were not sustained by the authorities which had been cited. There was no Article or canon pointed out to him by which this practice was expressly prohibited; and it was agreed by all commentators on the subject that it was not expressly prohibited, but could only be considered as discouraged by the Church of England. He was bound to administer the law as he found it; and he was of opinion that the articles, so far as the Court was cognizant of them, and so far as they were admitted and proved, would not subject the party to ecclesiastical censures, and therefore that part of the articles which related to an inscription on a tombstone must be rejected. There was another branch of the case that must be considered, but which was not by any means subject to the same considerations that were to be applied to the other part, which was the most important and the most difficult. The other branch depended upon the practice of the Court in cases of this description. It arose upon that which was stated in the first part of the first article, viz. that by the laws and customs of the Church, it was forbidden to erect in a church-yard

any tomb or head-stone without the consent of the rector or vicar, or a faculty obtained for such purpose; and that any person so acting would be admonished immediately to remove the same; and in the second article it was alleged that the tombstone was erected without the consent of the vicar of the parish, or without any faculty for that purpose. Now, that offence undoubtedly would be punishable by the Ecclesiastical Court, in the case of a criminal proceeding, the form here adopted supposing the party was called upon by the citation to answer such a charge as that. It had been suggested, as an objection to the articles on this part of the case, that the proper way of proceeding would have been by a civil proceeding—by a monition calling on the party to show cause why the stone should not be removed; but it was not necessary for him, in the view he took of this part of the case, to say whether or not that was a course of proceeding that would have had sufficient effect. The learned Judge then referred to the cases that had been cited on this point. It was not stated in the citation that the incumbent of the parish had consented to the erection of the tombstone; and the practice of the Court always had been, that the citation should express the ground on which the party was called upon to appear. The only illegality stated was, that she had caused the stone to be erected and a certain inscription to be made on it, contrary to the Articles and canons of the Church. That could not be held to mean she was called upon to answer for having erected a tombstone without the consent of the incumbent. It therefore appeared to him that this part of the case was an after-thought when the articles came to be considered, and without reference to the letters and citation first issued, because, as this was a proceeding by letters of request, it was necessary the citation should agree with those letters of request, for it was only to that extent those letters authorized the Court to proceed, or that it had any cognizance of the offence at all; and he never recollected a case in which a party had been called upon to answer to articles where the illegality had not been specifically stated in the citation. The offence of having erected a tomb-

stone without the consent of the incumbent, was quite a separate and distinct offence to that of having erected a tombstone contrary to the doctrines of the Church; and if the citation had been taken out simply with reference to the fact of the erection of the tombstone without the consent of the incumbent, the party would have been at liberty to appear under any protest to the citation, and to deny it contained any charge she could answer; and he thought the court would have been bound to have pronounced for the protest if she had appeared. He was of opinion, according to the law and practice of the court, the citation was sufficient to raise the question of whether the consent of the rector was obtained or not. If it had been intended to have made that a part of the charge against Mrs. Woolfrey, it should have stated in distinct terms. On this part of the case he

was also of opinion the articles were inadmissible; and, having already pronounced his opinion that the former part of the articles were inadmissible, he was of opinion, on the whole, he must reject these articles, and dismiss the party cited.

Dr. Blake (for Mrs. Woolfrey), in the absence of Dr. Addams, applied for costs.

The Queen's Advocate stated that he had not urged Mrs. Woolfrey was a Roman Catholic, but that the inscription must be taken in a Roman Catholic sense; and hence that great injury might be done to the religious opinions of the people.

Sir Herbert Jenner.—I understood your argument to be, that the inscription must be taken in a Roman Catholic sense. If the costs are pressed, I have no discretion. Mrs. Woolfrey must be dismissed, and with costs.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

Name.	Place.	County.	Article.
Adams, S. . . .	Oadley	Leicester . .	Plate.
Barbut, S. . . .	St. John's, Chichester .	Sussex . . .	Massy Candelabrum.
Barnes, W.* . .	Richmond	York	{ Splendid Bible & Prayer Book.
Barnsdall, J.† .	Ringley	Cheshire . .	Handsome Set of Robes.
Cholmeley, R. . .	Wainfleet	Lincoln . .	Plate.
Clarke, W. B. . .	Longfleet	Dorset . . .	Tea Service.
Cogan, T. W. . .	All Saints, Chichester .	Sussex . . .	Tea and Coffee Service.
Dunn, W. . . .	Suckley	Worcester .	{ Pocket Communion Service, and Plate.
Holme, J. . . .	Lower Peover	Cheshire . .	{ New Robes, and Tea and Coffee Service.
Litchfield, F. .	Farthinghoe	Northampton	Tea and Coffee Service.
Marshall, W. . .	Bath	Somerset . .	{ Elegant Silver Vase, and 220 guineas.
Upton, R. . . .	Morton	Salop. . . .	Tea Service.
Whitley, Dr. . .	Galway	Galway . . .	Plate.
Wilkins, J. S. .	Bridgewater	Somerset . .	Plate.
Wodehouse, Hon. } & Rev. W. . . . }	Carlton, Forehoe. . . .	Norfolk . .	Plate.

* The above was accompanied by a splendid Pictorial Prayer Book, to "his amiable and excellent lady."

† The ladies of the congregation also presented Mrs. Barnsdall with an elegant silk dress and scarf, "from a deep sense of their estimation of her private character."

The Bishop of London, in his recent ordination sermon, condemned, in strong terms, the late judgment of Sir Herbert Jenner, sanctioning the popish doctrine of prayers for the dead.

The Society for the Propagation of the Gospel in Foreign Parts have resolved on sending out, with the least possible delay, a large additional number of missionaries to the North American, West Indian, and African Colonies; the appointments, for which at the present moment the Society is especially desirous of obtaining the services of good and able men, are those of travelling missionaries, to be employed under the direction of the Bishop of Nova Scotia and Montreal, in the North American provinces. The missionaries will receive an annual salary of 150*l.*, together with a grant for outfit and passage, while the actual expense of travelling will be defrayed from local funds. We are glad to hear that the success which has already attended the exertions of the friends of this Society, leads to the confident expectation that continued accessions will be made to its resources, as the pressing nature of the religious wants of the colonies becomes known.

ADDITIONAL CURATES.—The fund subscribed for the purpose of promoting the employment of Additional Curates in populous places, has reached to the amount of more than 6000*l.* per annum. More than three-fourths of the Episcopal Bench, including the two Archbishops, have not only subscribed liberally to the fund, but extend to it all their patronage.

ORDINATIONS.

By the Lord Bishop of Oxford.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Ballard, John	B.A.	Trinity	Oxford
Bedford, Wm.	B.A.	New	Oxford
Brooks, Jos. Heathcote	M.A.	Brasenose	Oxford
Brown, Thomas James	B.A.	New	Oxford
Dale, Henry	M.A.	Magdalen	Oxford
Dawson, George	M.A.	Exeter	Oxford
Hawkins, William	B.A.	Exeter	Oxford
Henney, Thomas Frederick	M.A.	Pembroke	Oxford
Hunt, Joseph		Queen's	Oxford
Huntingford, George Wm.	B.A.	New	Oxford
Hurle, Robert Rochester	B.A.	Caius	Cambridge
Knollis, Francis Minden	B.A.	Magdalen	Oxford
Leefe, John Ewbank	M.A.	Trinity	Cambridge
Matthews, Andrew	B.A.	Lincoln	Oxford
Merrick, Edward	M.A.	Magdalen	Oxford
Moore, Jos.	M.A.	Lincoln	Oxford
Moysey, Frederick Luttrell	B.A.	Christ Church	Oxford
Penrose, John	B.A.	Lincoln	Oxford
Pocock, Nicholas	M.A.	Queen's	Oxford
Pogson, Edward John	S.C.L.	St. John's	Oxford
Pulling, William	M.A.	Brasenose	Oxford
Shepherd, Henry	M.A.	Oriel	Oxford
St. John, Paulet	B.A.	Downing	Cambridge
Street, Alfred Wallis	B.A.	Pembroke	Oxford
Tinlin, Edward Douglas	B.A.	Christ Church	Oxford
Tombs, Chas.	B.A.	Pembroke	Oxford
Woolcombe, Wm. Wyatt	M.A.	Exeter	Oxford

PRIESTS.

Allies, Thomas William	M.A.	Wadham	Oxford
Butler, John	B.A.	Trinity	Oxford
De Saumarez, Haviland	M.A.	Pembroke	Oxford
Diggles, Charles Wadham	B.A.	Wadham	Oxford
Dodd, Joseph	M.A.	Queen's	Oxford

Name.	Degree.	College.	University.
Falconer, William	M.A.	Exeter	Oxford
Fortescue, Wm. Fraine	M.A.	New	Oxford
Geare, Edward	M.A.	Exeter	Oxford
Gill, Dugald Campbell	M.A.	St. John's	Oxford
Godfrey, Charles Purchas	B.A.	St. John's	Oxford
Griffiths, John	M.A.	Wadham	Oxford
Hessey, James Augustus	B.A.	St. John's	Oxford
Higges Richard Win.	B.C.L.	St. John's	Oxford
Holloway, Henry	S.C.L.	New	Oxford
Hunter, William	B.A.	St. John's	Oxford
Leaver, Thos. C. Hyde	B.A.	St. John's	Oxford
Macdonald, Wm. Maurice	S.C.L.	New	Oxford
Muckleston, Rowland	M.A.	Worcester	Oxford
Phillips, George Newnham	B.A.	Merton	Oxford
Scriven, Charles	M.A.	Worcester	Oxford
Smith, Robert William	B.A.	Jesus	Oxford
Voules, Francis Plimley	B.A.	Wadham	Oxford
Whitehead, Wm.	M.A.	Worcester	Oxford
Worsley, John Henry	M.A.	Magdalen	Oxford

By the Lord Bishop of Ripon.

DEACONS.

Abbot, J. Holmes		St. Bees	
Darby, J. T.	B.A.	St. John's	Oxford
Duffield, R. Dawson	B.A.	Downing	Cambridge
Fearon, J.	B.A.	Exeter	Oxford
Hutton, J.		St. Bees	
Kendall, F.		St. Bees	
Lamb, W.		St. Bees	
Marshall, H.	(let. dim.)		
Matthews, William	B.A.	Queen's	Cambridge
Quarby, J. R.	B.A.	Lincoln	Oxford
Rogers, T.		Trinity	Dublin
Simcox, J. L.	B.A.	Wadham	Oxford
Thompson, William	B.A.	Jesus	Cambridge
Topham, John	B.A.	Worcester	Oxford

PRIESTS.

Alston, G.	B.A.	Trinity	Dublin
Atkinson, G.	B.A.	Peter's	Cambridge
Bates, W.	B.A.	Christ's	Cambridge
Cartwright, C. Johnson	B.A.	St. John's	Cambridge
Craufurd, Alexander Q. G.	B.A.	Jesus	Cambridge
Faulkner, W.	B.A.	Queen's	Cambridge
Finlinson, J.	B.A.	Queen's	Cambridge
Fullerton, Arthur	(let. dim.)	Emmanuel	Cambridge
Hardinge, J.	B.A.	Worcester	Oxford
Kirk, St. George	(let. dim.)	Christ's	Cambridge
Maher, J. W.	B.A.	Queen's	Cambridge
Parker, G. H.		St. Bees	Cumberland
Phillips, J.	M.A.	Pembroke	Oxford
Teed, F.	B.A.	Jesus	Cambridge

By the Lord Bishop of London.

DEACONS.

Birch, T. R.	B.A.	Pembroke	Oxford
Borradaile, A.	B.A.	Christ Church	Oxford
Cook, J. A.	B.A.	Corpus Christi	Cambridge
Gurney, T. W. H.	B.A.	St. John's	Cambridge
Johnstone, R. A.	M.A.	Trinity	Cambridge

116 *University, Ecclesiastical, and Parochial Intelligence.*

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Landon, E. H.	B.A.	Corpus Christi	Cambridge
Loveday, H. A.	B.A.	Peter's	Cambridge
Roper, A. W.	B.A.	Emmanuel	Cambridge

PRIESTS.

Deedes, G. F.	B.A.	Wadham	Oxford
Dunster, H. P.	B.A.	Magdalen Hall	Oxford
Hamilton, J.	B.A.	St. John's	Oxford
Herbert, H. S. M.	B.A.	Christ's	Cambridge
Honywood, P. J.	B.A.	Trinity	Oxford
Osmell, H. L.	M.A.	Christ Church	Oxford
Pardoe, J.	B.A.	St. John's	Cambridge
Parker, J. G.	B.A.	Trinity	Cambridge
Smith, H. J. C.	B.A.	Wadham	Oxford
Sherran, J.	M.A.	Queen's	Oxford
Taylor, H.	B.C.L.	Magdalen Hall	Oxford
Wackerbarth, F. D.	B.A.	Queen's	Cambridge

By the Lord Bishop of Norwich.

DEACONS.

Boyle, J. P.	B.A.	Trinity	Cambridge
Crofts, C.	B.A.	Magdalen Hall	Oxford
Cunningham, F. M.	B.A.	Trinity	Cambridge
Famer, T. P.	B.A.	Queen's	Cambridge
Goodwin, P. G.	B.A.	Corpus Christi	Cambridge
Gwyn, Richard Hamond	B.A.	Exeter	Oxford
Herring, H.	B.A.	Magdalen	Cambridge
Horsley, John William	B.A.	University	Oxford
Knipe, R.	B.A.	Clare Hall	Cambridge
Mathias, G.	B.A.	St. John's	Cambridge

PRIESTS.

Ball, F. J.	B.A.	Trinity	Dublin
Barlow, John Mount	B.A.	Worcester	Oxford
Cookesley, H. P.	B.A.	Trinity	Cambridge
Cotterill, G.	B.A.	St. John's	Cambridge
Gilbert, J. D.	B.A.	St. John's	Cambridge
Headley, H. W.	B.A.	Caius	Cambridge
Prowett, J. H.	S.C.L.	Trinity Hall	Cambridge
Ray, H.	B.A.	Emmanuel	Cambridge
Snell, W.	B.A.	Magdalen	Cambridge
Wylde, C. E.	B.A.	Magdalen	Cambridge

By the Lord Bishop of Hereford.

DEACONS.

Hutchinson, T.	B.A.	St. John's	Cambridge
Napleton, J. A.	B.A.	Worcester	Oxford
Messrs. Gawthorn, Mason, Carr, Smith, Bromehead, Jaudwine, Tatham.			

PRIESTS.

Bennett, J. L.	B.A.	Corpus Christi	Cambridge
Bickersteth, E.	B.A.	Sidney	Cambridge
Dunn, J. M.	B.A.	Exeter	Oxford
Evans, E. C.	B.A.	Oriel	Oxford
Evans, W. R.	B.A.	Corpus Christi	Cambridge
Francis, W.	B.A.	St. John's	Cambridge
Garbett, C.	B.A.	Brasenose	Oxford
Hill, H. T.	B.A.	Corpus Christi	Cambridge
Holmes, H.	B.A.	Queen's	Cambridge
Ingram, E. W.	B.A.	Trinity	Cambridge
Jones, W.	B.A.	St. John's	Cambridge
Lowe, H. E.	B.A.	Trinity	Cambridge
Newman, W. A.	B.A.	Trinity	Dublin

Name.	Degree.	College.	University.
Painting, R.	B.A.	Christ Church	Oxford
Rowland, W.	B.A.	St. John's	Cambridge
Troughton, J. E.	B.A.	Christ Church	Cambridge

By the Lord Bishop of Chester.

DEACONS.

Ecklin, J. R.	B.A.	Trinity	Dublin
Fox, C.	M.A.	Queen's	Oxford
Hamilton, C. J.	B.A.	Trinity	Dublin
Harries, T.	B.A.	Jesus	Oxford
Hayes, J.	B.A.	Magdalen Hall	Oxford
Hozier, W. T.	B.A.	Trinity	Dublin
Huson, W.	B.A.	Trinity	Dublin
Kenney, F.	B.A.	Christ Church	Oxford
Manning, G. W.		St. Bees	
Morgan, T. G.	B.A.	Trinity	Dublin
Nash, G. C.	B.A.	Trinity	Dublin
Price, D.	B.A.	Trinity	Dublin
Reed, J.	B.A.	Trinity	Dublin
Sparling, J.	B.A.	Oriel	Oxford
Stone, G.	B.A.	Trinity	Dublin
Wrottesley, E. J.	B.A.	University	Oxford

PRIESTS.

Baldwin, C. F.	M.A.	St. John's	Oxford
Butler, W.	B.A.	Trinity	Dublin
Campbell, J. J.	M.A.	Balliol	Oxford
Campbell, —	B.A.	Brasenose.	
Delamere, J.	B.A.	Trinity	Dublin
Fox, W.		St. Bees	
Harter, G. G.	M.A.	Trinity	Oxford
Hulton, Grey	M.A.	Brasenose	Oxford
Lynn, J. M.	B.A.	Trinity	Dublin
Molyneux, B. W.	B.A.	Trinity	Oxford
Tipping, V.	B.A.	Brasenose	Oxford
Titley, E.	B.A.	New Inn Hall	Oxford
Williamson, T.	B.A.	Exeter	Oxford

PREFERMENTS.

The Right Rev. S. C. Sandes, Bishop of Killaloe, to the vacant See of Cashel and Waterford.

The Right Hon. and Rev. Lord Wriothesley Russell, to the Deanery of Exeter.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Banks, J. S.	Boxworth	£459	Camb.	Ely	G. Thornhill, Esq.
Barker, W.	Broadclist	407	Devon	Exeter	Sir T. D. Acland, Bt.
Barrett, J. T.	Attleborough	1226	Norfolk	Norwich	Sir E. Smyth, Bart.
Biase, H.	Hope Mansell	197	Hereford	Hereford	Lord Chancellor
Cassells, A.	Batley	198	York	York	Earls of Wilton and Cadogan, <i>alt.</i>
Coplestone, W. J.	Cromhall	468	Glouc.	Glouc.	Oriel Coll. Oxford
Cox, W. H.	Oxford, St. Martin	62	Oxford	Oxford	Lord Chancellor
Crowther, S.	Knowle	126	Warwick	L. & C.	W.B.J. Wilson, Esq.
Digby, G.	Harrowgate, St. Mary	90	York	York	Vicar of Pannal
Fellowes, A. W. D.	York, St. Martin le Grand	97	York	York	D. & C. of York
Freer, R. L.	Bishop Stone cum Yazor	429	Hereford	Hereford	Sir R. Price, Bart.
Hamilton, —	Linstead	216	Kent	Cant.	Archd. of Cant.
Harvey, W. W.	Truro, St. Mary	135	Cornwall	Exeter	E. of Mount Edgecumbe
Landon, C. W.	Over Whitacre	142	Warwick	L. & C.	Earl Digby
Lowth, W.	Leintwardine	180	Hereford	Hereford	Earl of Oxford

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Milne, N.	Radcliffe	£ 346	Chester	Chester	Earl of Wilton
Morgan, M.	Conway	121	Carnarv.	Bangor	Sir D. Erskine, Bt.
Morgan, T.	{ Dingestow, with Tragare	{ 244	Monm.	Llandaff	Chap. of Llandaff
Newmarsh, C.	Pilham	200	Lincoln	Lincoln	Lord Chancellor
Peatfield, J.	Edwalton	97	Notts	York	J. Musters, Esq.
Pritchard, R.	Whitchurch	186	Warwick	Worc.	J. R. West, Esq.
Raines, E. J.	{ York, Goodramgate, with St. Maurice	{ 138	York	York	Archbp. of York
Senior, J.	Blackford	177	Somerset	B. & W.	Heirs of J. Hunt
Smith, R.	New Romney	161	Kent	Cant.	All Souls' Coll. Oxf.
Stoddart, R. W.	Hundon	201	Suffolk	Norwich	Jesus Coll. Camb.
Surtees, S. F.	Sutton Bonington	462	Notts	York	D. & C. of Bristol
Thomas, W.	Sithney	363	Cornwall	Exeter	Bp. of Exeter
Westmoreland, T.	{ Chapel Thorpe, Wakefield	{ 157	York	York	{ Vicar of Sandal Magna
Williams, R.	Vaynor	88	Brecon	St. David's	The Queen
Whitmore, A. H.	Leasingham, N. & S.	92½	Lincoln	Lincoln	Sir J. Thorold, Bt.

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bentley, J. C.	Head Master of Stockwell Proprietary School.
Bird, W.	Second Master of Collegiate School, Leicester.
Bloxham, R.	Chaplain to Pembroke Union.
Boulton, —	Deputy Head Master of Wem Grammar School.
Bradford, W. K.	Rural Dean, Southern part of the Diocese of Lincoln.
Bradford, W. M.	Ditto ditto
Bright, J.	Ditto, Archdeaconry of Salop.
Cocks, J. S.	Ditto ditto.
Carter, T.	Ditto, Lincoln.
Cooke, W.	Ditto, Hereford.
Dale, T.	Examiner at E. I. College, Haileybury.
Drake, J.	Rural Dean, Lincoln.
Drury, C.	Ditto, Salop.
Eden, R.	Examiner at Haileybury.
Evans, W.	Rural Dean, Hereford.
Fellows, A. W. D.	Vicar Choral, York.
Garde, R.	Curacy of Burbage, Lincoln.
Godfrey, D. R.	Head Classical Master, Grosvenor College, Bath.
Goldney, T. K.	Chaplain to Greenwich Hospital.
Hanson, J.	Rural Dean, Hereford.
Hellins, W. B.	Chaplain to Devon County Prisons.
Holland, W.	Rural Deanery of Maldon, Essex.
Ingram, E. W.	Ditto, Lincoln.
Jenks, D.	Ditto ditto.
Key, T. H.	Examiner at Haileybury.
Langton, C.	Rural Dean, Salop.
Lewis, G.	Ditto Hereford.
Mayne, M. A.	Ditto Frome.
Money, K.	Ditto Salop.
Mountain, J. H. B.	Ditto Lincoln.
Otter, W.	Ditto Salop.
Pemberton, R.	Ditto ditto.
Purton, J.	Ditto ditto.
Pugh, J. B.	Curacy of Littleover, Derby.
Raines, E. J.	Vicar Choral, York.
Ridge, J.	Chaplain to Lady Dover.
Scott, —	Chaplain to Aylesford Union.
Smithurs, J.	Chaplain to Fort Garry, Hudson's Bay.
Sweetland, W. K.	Chaplain to Newton Abbots Union.
Thornton, W.	Rural Dean, Hereford.

Thorpe, H.	Chaplain to Marchioness of Headfort.
Underwood, T.	Rural Dean, Salop.
Vickers, W.	Archdeaconry of Salop.
Winstone, Dr.	Chaplain to Shrewsbury Gaol.
Woodcock, C.	Chaplain to Chard Union.
Wright, S.	Chaplain to Marquis of Ormonde.

CLERGYMEN DECEASED.

THE ARCHBISHOP OF CASHEL.—Since the death of Bishop Van Mildert, no theologian of equal eminence has rested from his labours, and imposed upon us the duty of paying the like tributes of respect to piety and talent: but we are now called upon to repeat these testimonies by the decease of the Most Reverend the Archbishop of Cashel, Dr. Richard Laurence, who died in Merrion-street, Dublin, on Friday night, December 28th, at the close of his seventy-ninth year. On the day of his death he remained up stairs, but was not confined to his bed; and on that day, for the first time in a life nearly extended to fourscore years, he had the attendance and advice of a physician. Dr. Richard Laurence, at the age of eighteen, was matriculated, July 14, 1778, as an Exhibitioner of Corpus Christi College, Oxford; his brother, Dr. French Lawrence, being at that time a scholar on the county of Somerset. He took the Degree of B.A. April 10, 1782, and of M.A. July 9, 1785. Having left College upon taking his Bachelor's Degree, he married, became Curate of Coleshill, and engaged in tuition. His literary labours were here extended far beyond the instruction of pupils; for he contributed articles of criticism to the *Monthly Review*, and with still greater distinctness of purpose and employment, undertook the historical department of the *Annual Register*. On the 27th of June, 1794, he took the Degrees of B. and D.C.L., having re-entered his name (which he had taken off the books of Corpus Christi College) at University College, where he found his old friend and fellow-student at Corpus Christi College, an academic distinguished as much by his high tone of principle, as he was by his love of the fine arts and by social virtues—the late Rev. Dr. James Griffith, Master of University, at that time Fellow of the College.

Upon his brother's appointment to the Regius Professorship of Civil Law, in 1796, he was made Deputy Professor, and as such permanently resided in Oxford; where, with his wonted zeal and application, he soon obtained an exact knowledge of the laws and constitution of the University, which he often evinced upon statutory questions and convocational practice. His addresses, on presenting candidates for Honorary Degrees, were distinguished by the strength and terseness of their Latinity. But whilst he was thus fulfilling his duties as deputy to his brother, he was preparing himself, by indefatigable study, for more powerful proofs of his learning and talents, in the University pulpit, as preacher of the Bampton Lecture. In 1804 he delivered a course, of which no more will be said at present than that it was distinguished by unity of design and orderly distribution, by the new line of inquiry which it pursued, and the depth and breadth of the knowledge it displayed, by the strength of its style as a composition, and the cogency of its reasoning as an argument, and by its usefulness as a theological service in the Calvinistic controversy. Such demonstrations of successful labour, intellectual power, and literary attainment, did not long remain without friends to approve, and patrons to reward them, particularly as they were followed by successive evidences of the same sort, both from the pulpit and the press. In 1814 he was made Regius Professor of Hebrew, and Canon of Christ Church. The patronage which helped him to this notice of the crown was that of the late Lord Stowell, when Sir William Scott, to whom, in the year 1814, he dedicated his *Remarks upon the Systematical Classification of the MSS. adopted by Griesbach*: in his dedication he says, that Sir William "had conferred upon him obligations too great to be requited, and too flattering to be forgotten." But though he was thus indebted to Sir William's favourable opinion, the Professorship was actually given by the Earl of Liverpool, to whom, in like manner, he dedicated his *Ethiopic Pseudepigraphum of the Ascension of Isaiah*—"propter benevolentiam in se collatam, cujus recordationem nulla dies eripiet."

By the same careful observer of clerical qualifications for the high offices in the Church, he was raised to the archiepiscopal chair, as Archbishop of Cashel, in 1822, upon the death of Dr. Broderick: so that the statement made in the Irish papers

relating to Sir Robert Peel's patronage is altogether erroneous, and equally so is that part of it which informs us that the Archbishop was Sir Robert Peel's tutor (that honourable office having belonged to the late elegant scholar and learned divine, Bishop Lloyd).

We have now traced the course of academic and theological duties which was pursued by the late Prelate, and which ultimately conducted the Curate of Coleshill to the See of Cashel. A more resolute devotion to study, a more undeviating course of benevolence and integrity, a more amiable picture of social and domestic virtues, a more gentle, kind, condescending deportment, were never entered upon the records of private or public life: and if to these were added the sincerity and soundness of his christian faith in the promises of the gospel, of his christian obedience to its precepts, of his humility before God and his good-will to man, there would then be formed a true representation of the life and character of the late Archbishop.

But it would be to forget or neglect very important features in this representation, if special attention were not to be paid to those characteristics by which he was known to the theological world, as an able, learned and judicious defender of the truths which our Church attests and teaches, and the Scriptures prove and establish.

Archbishop Laurence was eminently a theological scholar; upon every department of theology was his scholarship employed: but all his laborious studies were directed to the conviction of others by printed argument, as well as to the satisfaction of himself by private meditation. His was a communicative and serviceable erudition, which did not only do good, by refuting error and defending truth, but by enabling others to engage, with the like success, in the defence of the one, and the refutation of the other. It was also a discriminating erudition, which, whilst it explored what was dark, and verified what was doubtful, loved to enucleate and set forth, in an orderly argument, the results of extensive inquiry and careful speculation. The truth of the adage, *Qui bene distinguit, bene docet*, was never better exemplified than in Dr. Laurence's statements of fact, and explication of doctrine. His erudition was, moreover, as circumspect as it was discriminating, and carefully avoided the maintenance of extreme opinions, and all approximations toward them.

Without any farther endeavour to characterise the style, spirit, or method of this writer, it is due to his powerful and prudent theological labours to have recourse to them, as to a large body of evidence, to prove the extent, variety, and usefulness of his knowledge.

The casual purchase of an Ethiopic* manuscript, containing the Canonical Prophecy of Isaiah, and the Pseudepigraphum of the Ascensio Isaie Vatis, led Dr. Laurence, at that time Regius Professor of Hebrew, to investigate its history, and to settle its date, A.D. 69. The writing, though apocryphal, was made subsidiary to doctrinal as well as critical purposes; it was not used to prove any point of faith, but it furnished arguments against the Unitarian falsification of passages in the New Testament. For theological purposes of the same sort, he translated and commented upon another Ethiopic MS. entitled the Book of Enoch, the same which Bruce had brought from Abyssinia, and presented to the Bodleian; and of which M. de Sacy had previously translated some chapters, (another MS. of the same work having been given by Bruce to the Royal Library at Paris.) Of these apocryphal writings, Dr. Laurence, with his usual judgment, observes that "from the influence of theological opinion, or theological caprice, they have been sometimes injudiciously admitted into the canon of Scripture; whilst, on the other, from an over anxiety to preserve the canon inviolate, they have not only been rejected, but loaded with every epithet of contempt and obloquy. The feelings, perhaps, of both parties have, on such occasions, run away with their judgments."

Other instances of exact learning, careful statement, and judicious avoidance of extremes, are to be found in his remarks upon "*The Critical Principles adopted by the Writers who have recommended a new Translation of the Bible*;" and also in a Sermon, preached at St. Mary's, upon a subject closely connected with these Unitarian extravagances—"On Singularity and Excess in Theological Literature."

But whilst he was directing the energies of a powerful mind and the stores of a large and various erudition against the aggressions of the Unitarian, he perceived that, by the revival of the old questions respecting the Calvinism of the Articles of our Church, other fields of research were to be explored, and adversaries from

* Penes me codex est Æthiopicus quodam ausu comparatus.

an opposite quarter to be opposed. Here, too, we find the controversialist armed, as before, with his well-tempered panoply of sound discrimination, exact knowledge, and powerful but prudent discourse. His "*Doctrine of the Church of England upon the Efficacy of Baptism*," especially what he urges in the 2d and 4th chapters, respecting "*The Misconception and Misapplication of the word Regeneration*," will furnish special instances of theological circumspection, and of that prospective mode of writing which anticipates objections before they are made, and disarms an adversary before he has made his attack.

He was led, by his investigations in this controversy, to the discovery of those letters between the martyrs respecting Predestination, which Dr. Winchester and Mr. Hey supposed to have been destroyed. They were contained in a manuscript in the Bodleian, No. 1972: he afterwards published them under the title of *Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their adherence to the Doctrines of the Reformation*. By these evidences it appears that, although Bradford was an advocate for those doctrines which were in after times called Calvinistic, they were not received by his fellow-sufferers. Of this work the present Bishop of Llandaff observes, in his first Discourse on *Necessity and Predestination*: "This curious Treatise, together with Dr. Laurence's able Introduction, (who employs it to throw light upon the opinions of Cranmer and Ridley) is well deserving the study of those who feel any doubt upon the doctrine of the Established Church in this matter."

To what was before observed in general upon the Archbishop's Bampton Lectures, a few words will be added concerning the special service done by that argument for the establishment of the truth upon the question of the Calvinistic or non-Calvinistic character of our Articles. The question has been variously handled—it has been made to turn upon the recorded opinions of Archbishop Cranmer, who drew them up in 1552, probably with the assistance of Ridley and Latimer; and upon the correlative evidence of our Liturgy, and first Book of Homilies, and the earlier documents of the reformed faith: others have shown that it was not till after the return of the exiles from Frankfort, Zurich, Berne, Basle (where they had sought for refuge during the Marian persecution) that there were any signs of Calvinism, as such, among the heads of the Church, or any attempts made to infuse its spirit into our Formularies.

The Martyrs' Letters, edited from the Bodleian MS. by the Archbishop, were intended to support, and did most effectually support, the other arguments which have been resorted to for the purpose of proving the freedom of the martyred prelates from the influence of Calvin's theory. Dr. Laurence, in his Lectures, by laborious verification of facts, and large developments of doctrine, made it to appear that Cranmer, who drew up, and Ridley and Latimer, who assisted him in drawing up, the articles of 1552-3, directed all their powers of discrimination against the errors of Popish schoolmen; and laboured, by fit and suitable contra-positions, to set in array pure scriptural truths against scholastic subtleties and philosophic inventions upon the points relating to grace and predestination. It was not Calvin, nor Calvinism, but the schoolmen and scholasticism, which supplied the special forms of errors upon the predestinarian and other points, against which the first Reformers successively directed their powers of distinction in the construction of antitheses, their eloquence in pastoral and homiletic addresses, and their piety in the composition of prayers.

Such being the nature of the objects they had in view, and of the errors and impieties they wished to contradict and condemn, it is not surprising that there should be so many resemblances, and even identities, to be found in the language of the Articles of Augsburg, and those of 1552-3. For Cranmer, Ridley, and Latimer, like Luther and Melancthon, were opposing the same adversaries, in these particulars of doctrine—the schoolmen of the Romish Church. To Dr. Laurence the theologian is indebted for these arguments to establish the ANTISCHOLASTIC character of the Forty-two Articles, as originally drawn up, and the total absence of that Helvetic spirit, which many endeavoured to infuse into them ten years afterwards, when they were reduced to Thirty-nine.

We must now close our testimony to the theological power and prudence of Archbishop Laurence, merely adding his own testimony to the style and character of Bishop Van Mildert's writings, which will serve with equal propriety to characterise the invaluable works for which the divine and scholar are alike indebted to the able, learned, and benevolent Archbishop; for they possess "the same unsophisticated

perspicuity of conception, and simplicity of expression, the same precision in the detail, accuracy in the development, and felicity in the elucidation of theological truth," which he himself ascribed, in 1815, to the works of his learned friend and fellow-soldier in the christian warfare against erroneous and heretical opinions.

THE REV. HUGH JAMES ROSE.—The late Rev. Principal of King's College, London, and Chaplain to the Archbishop of Canterbury, died on the 22d of December, at Florence, on his way to Rome, where it was hoped the mildness of an Italian winter might amend the very exhausted and enfeebled condition of his bodily health. Although prepared in some degree for the probability of this serious event, yet will the announcement of it cause a deep affliction to the hearts of a numerous class of society, by whom his learning, his various endowments, and his kind nature had made him respected and beloved. As a scholar and divine, though his life had been short (for we believe Mr. Rose was only in his 43d year), yet has his fame been well extended by his great intellectual activity and energy in maintaining his principles and views of religious doctrine, discipline, and duties. In his heartfelt and ardent zeal in the cause of the Church, his bodily strength had long been consuming; and he may be considered a martyr to his love of, and upholding, high-minded opinions, and noble views, and generous feelings, which he saw with heavy sorrow were neglected and destroyed in the government of the Church and State. As a scholar, he was of Trinity College, Cambridge, and the senior medallist of his year (1817). He soon afterwards engaged himself in, and published, his "*Inscriptiones Vetustissimæ*," a very learned work, and one much wanted in our literature. He then delivered (1825) a series of discourses before the University "on the state of Protestant religion in Germany," a volume of the deepest research and argument, and which will remain as the great and important picture of that controversy. In 1829 Mr. Rose held the office of Christian Advocate at Cambridge; and the publications it drew from his pen were superior, in the opinion of Bishop Jebb, to any thing in modern divinity; indeed, his sermons delivered at this period, and for some years after, as Select Preacher, obtained for him the palm of pre-eminence at St. Mary's; and his powerful and pathetic eloquence, and his christian appeals there to the youth and the seniors of the University, will be remembered in admiration and gratitude by thousands. These thoughtful and beautiful compositions were published in 1830. In 1831 he preached and published at Cambridge a course of sermons "On the Commission and Consequent Duties of the Clergy." In 1832, he projected the *British Magazine*. To these various publications might be added many smaller tractates on divinity; besides which he gave his help to religion by new editing Parkhurst's Lexicon, &c.; spreading by his pen, through various channels, christian knowledge and instruction. This zealous, amiable, and learned servant of his Divine Master has now finished his career and duties upon earth; and is possessing, we trust, that blessedness, and repose, and spirituality, and wisdom, after which his soul thirsted, and which his labours and discipline, his piety and conduct here, so fully prepared him to enjoy. To the Church of England he was an honour; to his friends, who were all the eminent of the age, he was a blessing and a delight. Mr. Rose was the eldest son of the Rev. W. Rose, now of Glynde, near Lewes. He was born at Uckfield, and educated at his father's school at that place. His first preferment was the vicarage of Horsham, where his parochial administration is yet remembered by his parishioners with affectionate respect and gratitude. Sussex may place him, therefore, among her honourable children. He exchanged the living of Horsham for Hadleigh, in Suffolk; but ill health obliged him to relinquish that also; and on the appointment of Dr. Otter to the see of Chichester, Mr. Rose succeeded him as the Principal of King's College in London.

In addition to the above, Mr. Rose was presented by the Bishop of London, in 1834, to the Rectory of Fairstead, Essex; and in 1835, to the Curacy of St. Thomas, Southwark, on the presentation of the Governors of St. Thomas's Hospital; both of which he subsequently resigned,—the latter, on being appointed Professor of Divinity in the University of Durham; in which honourable situation it was anticipated that he would have conferred invaluable benefit on that young *alma mater*. He was also for a short period a Prebendary of Chichester: and would unquestionably, had he been spared, have become one of the brightest ornaments of the episcopal bench, to which we believe it was the intention of Ministers to elevate him.

THE VERY REV. WHITTINGTON LANDON.—At Batchcote Rectory, Worcestershire, in his 81st year, died the Very Rev. Whittington Landon, D.D. Rector of Croft, Herefordshire, Dean of Exeter, and Provost of Worcester College, Oxford. Dr. Landon was the son of the Rev. J. Landon, of Tedstone, Herefordshire, educated at Bromsgrove, from whence he was elected to a Scholarship of Worcester College, on the foundation of Sir Thomas Cookes, being matriculated a member of that society, October 13th, 1775. He became B.A. June 2d, 1779; M.A. May 2d, 1782; and having succeeded to a Fellowship, was early appointed to a Tutorship in the College. Here he became Tutor to a member of the Bentinck Family, which introduced him to the notice of the Duke of Portland, then Chancellor of the University, who, on the decease of Dr. Sheffield, nominated him to the Provostship, and shortly after gave him a Stall in the Church of Norwich; this he afterwards resigned, on being appointed to the Deanery of Exeter in 1813; and in 1821 he obtained in addition, a Prebend in the Church of Salisbury. Dr. Landon proceeded B.D. March 27, 1790; D.D. July 3, 1795. He held the office of Keeper of the Archives from 1796 to 1815, and was Vice-Chancellor from 1802 to 1806. He had been a Delegate of Accounts for many years, and retained that office till his death. Dr. Landon printed one sermon, on 1 Cor. iii. 11, preached at St. Paul's in 1812, at the meeting of the Charity Schools of London and Westminster,—which, we believe, was his only publication. He has left a widow and three sons, all of whom were educated at Worcester College.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Alderson, W.	Everingham	237	York	York	W. Alderson
	Frome, Christ Ch.	150	Somerset	B. & W.	Vicar of Frome
Algar, J.	Orchardleigh	167	Somerset	B. & W.	Sir T. S. M. Champnes, Bart.
Cooper, J.	Catesby	—	Northmp.	Peterboro	T. & M. Scrafton
Evans, J.	Hardingham	577	Norfolk	Norwich	Clare Hall, Camb.
Foot, J. S.	Liskeard	303	Cornwall	Exeter	— Gwynne, Esq.
	Radcliffe	346	Chester	Chester	Earl of Wilton
Foxley, T.	Bailey	198	York	York	Earls of Wilton and Cardigan, alt.
	Atherton	100	Lancaster	Chester	Lord Lilford
Goddard, E.	Cliffe Pipard	279	Wilts	Sarum	E. Goddard
Gordon, H.	Bilsthorpe	360	Notts	York	Earl of Scarborough
Heap, H.	Bradford	437	York	York	Trustees of Rev. C. Simeon
Hoblyn, R.	West Moulsey	74	Surrey	Winton	Dr. Binney
Hodgson, R.	Kirkstall, St. Stephens	147	York	York	Vicar of Leeds
Holworthy, W. H.	Blickling, with Erpingham	521	Norfolk	Norwich	Lady Suffield
Kitchingman, H.	North Witham	300	Lincoln	Lincoln	Viscount Downe
Lennard, D. B.	Norwich, St. Michaels at Plea	85	Norfolk	Norw.	Sir T. B. Lennard, & — Monke, Esq.
Molesworth, D.	Quinton	235	Northmp.	Peterboro	Lord Chancellor
Pritchett, D.	Cheadle	438	Stafford	L. & C.	Trinity Coll. Camb.
Thomas, T.	Tidenham	441	Glouc.	Glouc.	Mrs. M. Burr
Walker, A. J.	Bishopstone	429	Hereford	Hereford	Sir R. Price, Bart.
	Lolworth	182	Camb.	Ely	L. W. Buck, & Sir J. Hawley
Williamson, E.	Campton, cum Sheffield	374	Bedford	Lincoln	Sir J. Osborne, Bt.

OBITUARY.

Name.	Appointment or Residence.
Bernard, I. R.	Senior Fellow of King's College, Cambridge.
Brice, D.	Queen's Coll. Oxford.
Davies, T.	Curate of Allhallows, London.
Gore, J.	Henham, Essex.
Harris, J.	Fellow of St. John's Coll. Oxford.

Name.	Appointment or Residence.
Hayes, T.	Aislaby Hall.
Perkins, H.	Sawston, Cambridge.
Sikes, R. P.	Curate of Claines, Worcester.
Simpson, J.	New Brighton, Liverpool.
Sisson, F. W.	Farborough, Kent.
Theobald, T.	Senior Fellow of Caius Coll. Cambridge.

OXFORD.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in the ensuing Term, viz:—

Feb. Thursday, 7.	Mar. Thursday, 7.
— Thursday, 14.	— Thursday, 14.
— Thursday, 21.	— Saturday, 23.
— Thursday, 28.	

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for that of B.C.L. or B.M. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Tuesday, Feb. 12th, a Congregation will be holden, as provided in the dispensation for intermitting the forms and exercises of determination, *solely* for the purpose of receiving from the deans or other officers of their respective Colleges or Halls the names of such Bachelors of Arts as have not yet determined: and their names having been so signified to the House, and thereupon inserted in the register of Congregation, they may at any time in the same, or in any future Term be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February 7th, his name cannot be inserted in the Register of Congregation during the present year.

At the election of a Superior Bedel of Law, in the room of the late Mr. Tillemann Hodgkinson Bobart, the numbers were as follow:—

For Mr. W. Müller, B.A. of New Coll. 76
Mr. E. D. Grove, of Magd. Coll. 20
Mr. Glanville. 3

The three Esquire Bedelships are now held by members of New College—Mr. Cox, Mr. Forster, and Mr. Miller.

The examination for Sir Wm. Heathcote's prize, at Winchester College, has been decided in favour of Mr. Richard Fanshawe, Commoner. The names of Messrs. Charles Barter, Scholar, Allan

Cowburn, and John Morrison Myers, Commoners, were also mentioned as having acquitted themselves with great credit in the examination, which lasted four days, and was conducted by Messrs. Edward Twisleton and Edward Cardwell, both formerly Commoners of Winchester College, and late Fellows of Balliol College, Oxford.

BRASENNOSE COLLEGE.

A fellowship will shortly be vacant, the election to which will be holden on Thursday, February 21st. Natives of the county of York, being Graduates of this University, in Priest's Orders, and not exceeding, on the day of election, eight years from their Matriculation, are admissible as candidates; and are required, for that purpose, to present to the Principal certificates of baptism, and of the locality of their birth, together with testimonials from their respective Colleges or Halls, on or before Wednesday, February 13th.

Mr. W. E. Buckley, has been appointed a Hulme's Exhibitioner in this Society.

CHRIST CHURCH.

On Monday last, the following gentlemen were admitted students of Christ Church:—Messrs. Paul Butler, Wm. Biscoe Tritton, Greville Phillimore, Geo. A. Ward, John F. B. Blackett, F. H. M. Blaydes, Edward K. Karlake, Robert Aston Coffin, C. H. Collyns. The two first were elected from Westminster, in May last.

CORPUS CHRISTI COLLEGE.

Mr. Egerton John Hensley, B.A. and Mr. Edward Marshall, B.A. Probationary Fellow, have been admitted Actual Fellows of that Society.

ST. JOHN'S COLLEGE.

A Bible Clerkship is vacant in St. John's College, which will be filled up in the month of February. Persons desirous

of being candidates for it may learn particulars respecting the emoluments, &c. upon application to the President or the Tutors of the College.

NEW COLLEGE.

Mr. John Charles Littlehales has been admitted actual Fellow of New College, as of kin to the Founder.

UNIVERSITY COLLEGE.

An Election will be holden to Four Scholarships, now vacant in this College, on Monday, February 18th. Two are open without any limitation as to place of birth: one, on Sir Simon Bennet's Foundation, is open to all persons born within the Province of Canterbury; and one is open only to persons born in the county of York. Candidates are required to present in person to the Master, the usual testimonials of good conduct from their respective Colleges or Schools, on or before Wednesday, February 13th. And the examination will commence on Thursday, the 14th. Candidates for the Bennet and Yorkshire Scholarships are also required to present certificates of baptism, and the place of their birth.

DEGREES CONFERRED.

BACHELOR AND DOCTOR IN DIVINITY,
BY ACCUMULATION.

Rev. T. Rowley, Christ Church, grd. comp.

CAMBRIDGE.

WE have been requested to correct an error in printing the subjects issued by the Vice-Chancellor for this year's Epigrams. They are as follows:—

For the LATIN EPIGRAM, — Οὐχ ἑλκονοία γίνεταί τὰ σήματα.

For the GREEK EPIGRAM, — Φωρὰντα σφουραίσου.

The trustees of the estates bequeathed to this University by the Rev. John Hulse have given notice that a premium of about 100*l.* will this year be given for the best dissertation on the following subject:—*The Christian Scheme considered as a Discipline of Humility.*

SMITH'S PRIZEMEN. — Dr. Smith's annual prizes to the two best proficient in Mathematics, and Natural Philosophy, among the commencing Bachelors of Arts, have been adjudged to:—

1st. Percival Frost, St. John's Coll.

DOCTOR IN MEDICINE.

H. Powell, Exeter Coll.

BACHELOR IN CIVIL LAW.

Rev. W. B. Heathcote, Fell. of New Coll.

MASTERS OF ARTS.

J. Smith, Exeter Coll. grand comp.
W. Adams, Fell. of Merton Coll. grd. comp.
Rev. A. Gatty, Exeter Coll.
Rev. R. R. J. McPherson, Queen's Coll.
Rev. G. Hulme, Balliol Coll.
G. D. Miller, Wadham Coll.
F. Faber, Fell. of University Coll.
A. Kensington, Fell. of Trinity Coll.
Rev. W. S. Lendon, Ch. Ch.
D. Melville, Brasenose Coll.
T. H. A. Poynder, Brasenose Coll.
Rev. W. Hunter, Fell. of St. John's Coll.
Rev. F. Burges, Fell. of St. John's Coll.
Rev. J. Jones, Jesus Coll.

BACHELORS OF ARTS.

W. Curren, Ch. Ch.
J. Hawksley, St. Edmund's Hall.
J. H. Mahony, Stud. of Ch. Ch. gr. comp.
M. I. Brickdale, Stud. of Ch. Ch.
G. E. H. Vernon, Stud. of Ch. Ch.
W. Barnes, Stud. of Ch. Ch.
W. L. Darell, Ch. Ch.
E. H. Linzee, Ch. Ch.
O. F. Owen, Ch. Ch.
H. S. Lawford, Ch. Ch.
E. P. Price, Lincoln Coll.
F. C. Trower, Schol. of Balliol Coll.
W. Hulme, Balliol Coll.
C. S. Ross, Magdalen Hall.
W. Brewster, Trinity Coll.

2d. Benj. M. Cowie, St. John's Coll.
The second and first Wranglers.

The Rev. Theyre Smith, of Queen's College, in this University, has been appointed Hulsean Lecturer.

The Hulsean prize has been adjudged to Dr. Moore, of Catherine Hall, in this University, for his essay on the following subject,—"That a revelation contains mysteries, is no valid argument against its truth."

The following will be the subjects of examination in the last week of the Lent term, 1840:—

1. The Gospel of St. Luke.
2. Paley's Evidences.
3. The first and second books of Xenophon's Anabasis.
4. The third Satire of the second book of Horace.

CLARE HALL.

John Sparke, B.A. has been elected a Fellow of this Society.

QUEEN'S COLLEGE.

Joshua King, D.C.L. Esq. President of this College, has been elected Lucasian

Professor of Mathematics, in the room of Charles Babbage, Esq. resigned.

Mr. Richard Potter, B.A. has been elected a Lay Foundation Fellow; and Mr. Robert Moon, B.A. and Mr. Joseph Townson, B.A. Foundation Fellows of this Society.

BACHELORS' COMMENCEMENT, *January 19, 1839.*

[The names of gentlemen having an asterisk placed against them, have one or more terms to keep previous to being *admitted* to their degrees, although they passed their examination in the following order of arrangement. Those gentlemen whose names are within brackets are equal.]

MODERATORS.

Thomas Gaskin, M.A. Jesus | Joseph Bowstead, M.A. Pembroke

EXAMINERS.

Edwin Steventon, M.A. Corpus | George Bullock, M.A. St. John's

WRANGLERS.

Cowie, Joh.	Crowfoot, Caius	Bailey, Joh.	Jago, Joh.
Frost, Joh.	Ferguson, Pemb.	Drosier, Caius	Slipper, Caius
Coulson, Joh.	Baggallay, Caius	Ainsworth, Cath.	Hare, Clare
Reyner, Joh.	Guillebaud, Trin.	Caswall, Clare	Hall, Cath.
Mathisou, Trin.	Gibson, Corp.	Pownall, Trin.	Whish, Trin.
Hearn, Jes.	Mallinson, Magd.	Williams, Emm.	Bainbridge, Joh.
Maitland, Trin.	Newmarch, } Trin.	Smith, B. Pet.	Hill, Joh.
Cory, Pemb.	Paget, } Caius	Laurence, Trin.	Palmer, Trin.
Croker, Caius	Ferguson, Trin.	Peake, Sid.	Christian, Pemb.
Marett, Trin.	Ackland, Joh.	Garratt, Trin.	*Ball, Chris.
Codd, Joh.			

SENIOR OPTIMES.

Oram, Joh.	Bolton, Joh.	Slight, Joh.	Gower, Joh.
Morrice, Joh.	Plumae, Qu.	*Brett, Caius	Mare, Magd.
Blow, Joh.	Abercrombie Caius	Peat, Pet.	Joy, Trin.
Sharpe, Cath.	Glossop, Pet.	Broadrick, } Trin.	Woodward, Joh.
Relton, Pemb.	Freeman, F., Trin.	Marsh, } Joh.	Thomas, Pemb.
Gell, Trin.	Thornton, Clare	Eddis, Trin.	Mills, A., Qu.
Wallace, Trin.	*Hoskin, Jes.	Lawton, } Jes.	Lowden, Magd.
Sismey, Trin.	Thomson, Trin.	Vigers, } Trin.	Hopper, Trin.
Martin, Sid.	Bedford, Pet.	Ritchine, Trin.	Pierson, Jes.
Searle, Pemb.	Arnold, Joh.	Gray, Cath.	Leeman, Joh.
Heather, Pet.	Merry, Jes.	Racster, } Pet.	Heath, Jes.
Crowther, Caius	Young, Emm.	Whittaker, } Joh.	Molesworth } Pem.
Pattinson, Pet.	Micklethwait, Jes.	Kelly, Joh.	*Yeoman, } Trin.

JUNIOR OPTIMES.

*Drake, } Corp.	Southwood, Joh.	Snelgar, Jes.	Julius, Joh.
Stewart J. } Trin.	Freeman, P., Trin.	Gordon, Trin.	Humphreys, Joh.
Hides, } Joh.	Harton, Joh.	Packer, Trin.	Penrose, } Tr.
Murray, } Trin.	Wigson, Joh.	Green, Jes.	Simpkinson, } Tr.
Osborne, Joh.	*Mills, A., Qu.	Haslehurst, Trin.	Watson, } Emm.
Maunder, Qu.	Wallace, Pemb.	French, Caius	Holmes, } Clare
Beck, } Corp.	Martyn, Joh.	Woodham, Jes.	Tucker, Emm.
Jones, } Joh.	Hutchins, Trin. H.		

ÆGROTAT.

*Cole, Christ's | Stewart, D. J., Trinity

Bond, Emm.	*Hore, Trin.	Metcalf, Joh.	Osborne, Sid.
Cadman, Cath.	Hunter, Trin.	Micklethwaite, Tri.	Roch, Trin.
Easther, Joh.	Kettlewell, Cath.	Neate, Trin. H.	Smith, E.T., Joh.
Goodwin, Clare	Maxwell, Trin.	Norgate, Clare	Smyth, W.W., Trin.
Heathcote, Trin.			

Marshall, Caius	Piercy, } Clare	*DeCrespigny, } Tr.	Eade, } Sid.
Pridmore, Clare	Theed, } Sid.	Sir C.	*LightonSirJ } Joh.
Sugden, Trin.	Thomson, Qu.	Lamb, Qu.	Brothers, } Corp.
Morewood, Qu.	Symon ds, } Clare	Turner, Trin.	Wharton, } Chr.
Brewin, Chr.	*Woosman } Caius	Wake, Joh.	Ballock, } Cath.
Rhodes, Trin.	Field, Pemb.	Howe, Pemb.	Barber, } Magd.
Adcock, Trin.	Baber, Trin.	Dixon, } Magd.	Holland, } Trin.
Barclay, Trin.	Micklethwait, } Ca.	Laugharn, } Cath.	*Frampton, Joh.
Bampton, Chr.	Stevens, } Tr.	Freeman, Chr.	Harrison, } Magd.
*Robinson, } Pet.	Marsden, Joh.	Alston, } Caius	*Yates, Emm.
Francis, } Chr.	Thomas, } Trin.	*Sherwood, } Down	Burrell, Joh.
Christopherson,	*Stogdon, } Trin.	Payne, Caius	*Fearne, } Cath.
Qu.	Warry, } Trin.	Stevenson, Joh.	Halkett, } Trin.
Trelawney, Trin.	Gribble, Chr.	Home, } Clare	Whitby, Emm.
*Poulter, Qu.	*Sayce, Chr.	Hopkins, } Corp.	Gwynne, Joh.
Copeman, Qu.	Smith, Qu.	Stirling, } Joh.	Burton, Corp.
Wright, Cath.	*Manners, Ld. J. Tr.	Elwin, Caius	Scott, Qu.
Vidal, Trin.	Morrison, C. Trin.	Rackham, Tr. H.	
Haslewood, Trin.	*Sutton, Hon. C. M.	Stevenson, Trin.	Du Puy, Corp.
Lowe, Cath.	Tr.	*Smith, S. Trin.	Egan, Caius
Banbury, Trin.	*Capron, Joh.	*Deedes, } Emm.	Gregor, Trin.
Garrett, Qu.	Howes, Trin.	Stirling, } Trin.	Hawke, Cath.
Bateson, Trin.	*Marshall, } Trin.	Congreve, } Corp.	Jackson, Joh.
Parnell, Down	Melville, } Trin.	Dobie, } Corp.	*Kitton, Qu.
Lohr, Corp.	Tindall, Joh.	*Austen, Jes.	*Mortlock, Caius
Royle, Joh.	Percy, Joh.	Bull, } Joh.	Noott, Corp.
Maycock, Trin.	Moss, Clare	Viret, } Trin.	Porter, Trin.
Addison, Pet.	Hill, Corp.	James, Clare	Reid, Joh.
*Hanmer, Joh.	Mousley, } Trin.	Boynnton, } Trin.	Savile, Emm.
*Stedman, Trin.	*Sharp, } Caius	Mansel, } Joh.	Tindal, Trin.
Rocke, Trin.	Holmes, Emm.	Bidwell, Clare	Walmsley, Joh.
Fowke, Pet.	Chevallier } Caius	Budworth, } Jes.	*Wright, Caius
Gillett, Magd.	Gordon, } Tr.	Leggett, } Caius	ÆGROTAT.
*Mooyart, Trin.	*Mardon, Joh.	Pulling, } Qu.	Alford, Trin.
Jackson, Caius	*Stokes, Emm.	Witts, } Corp.	

The fact of the first four Wranglers being members of one college, is unprecedented in the recorded annals of the University. And this is the third year in succession in which St. John's has run away with the first prize.

MARRIAGES.

At All Souls' Church, Marylebone, the Rev. Halsted Elwin Cobden, M.A. Fellow of St. John's College, Cambridge, and Vicar of Charlton, Wilts, to Emma, elder daughter of Sir George Carroll, of Cavendish Square, and Loughton, Essex.

At Rothley, Leicestershire, by the Rev. John Babington, M.A. Rector of Cosington, the Rev. Edward Thomas Vaughan, M.A., Fellow of Christ's College, Cambridge, to Mary, second daughter of the late Rev. Joseph Rose, M.A., Vicar of Rothley.

THE FOLLOWING WORKS HAVE BEEN RECEIVED.

- The Book of Common Prayer, with Six Modern Illuminations and Twelve Ornamented Capitals.
- Queen Esther's Solitude for her Kindred. An Essay on Temperance. By S. Blair.
- The Christian's Armour, extracted from the Works of the Rev. C. Simeon.
- The Excellency of the Liturgy. Four Sermons, preached before the University of Cambridge. By the Rev. C. Simeon.
- The Offices of the Holy Spirit. Four Sermons, by the Rev. C. Simeon.
- Parochial Sermons, Vol. IV. By H. Newman, B.D.
- The Young Churchman's Manual; The Young Churchman's Advocate; and Index to the Thirty-nine Articles. By J. A. Thornthwaite.
- A Concordance of the Book of Common Prayer with the Holy Bible. 2 vols. By J. A. Thornthwaite.
- Analysis and Scriptural Proof of the Homilies. By J. A. Thornthwaite.
- "How do you do?" Second Edition. By J. A. Thornthwaite.
- Letters to a Dissenter; being an Abridgment of Essays on the Church. By a Layman.
- A Voice from the Alps. By M. Merle D'Aubigne. Edited by Rev. E. Bickersteth.
- Christian Truth; a Family Guide to the Chief Truths of the Gospel. By Rev. E. Bickersteth.
- The Example of Christ: a Course of Sermons. By Rev. E. Bickersteth.
- Dr. Hook's Call to Union answered.
- Sermons, preached chiefly at the Chapel Royal, St. James's. By the Hon. and Rev. A. P. Perceval, B.C.L.
- Letters on the Writings of the Fathers of the First Two Centuries. By Misopapisticus.
- Conscience considered chiefly in reference to Moral and Religious Obligations. By the Rev. J. King.
- A Manual of Morning and Evening Prayer throughout the Week, for Young Persons.
- The Pilgrim's Staff. By H. Smith.
- A Letter to the Archbishop of Canterbury in reference to Sir Herbert Jenner's Decision on Prayers for the Dead. By a Presbyter.
- The Life and Times of the late Countess of Huntingdon. No. 1.
- The Tendency of the Tithe Act, &c. By the Rev. J. Symons, M.A.
- A Second Epistle to the Priesthood, &c., and a Word to the Wise Man of Newcastle.
- Christian Literature. No. I. Leslie's Short and Easy Method with the Deists.
- Socialism, as a Religious Theory, Immaterial and Absurd. By J. E. Giles.
- First Report of The Female Servant's Home Periodicals.
- History of British Birds. Part X. By W. Yarrell, F.L.S. &c.
- A General Outline of the Animal Kingdom. Part III. By J. R. Jones, F.Z.S.
- The Isis, a Quarterly Magazine. No. I.
- The Gentleman's Magazine, for January 1839.
- The Christian Examiner, for January 1839.
- Apocalyptic Tract. No. I. By Henry Girlestone, A.B. Rector of Lanford, Sarum.

NOTICES TO CORRESPONDENTS.

The letter of "Anglicus" has already appeared in several daily papers.

"E. B." has our cordial thanks: the remainder of the excellent translation of Theodoret has arrived safely, and we have arranged to complete its publication during the present year. The original MS. shall be left at our Publishers, addressed to E. B., whose valuable letter in reply to "PHEENIX" will appear in March.

"R. P.'s" admirable discourse on "The Special Providence of God consistent with the Ordinary Course of Nature," in our next.

"T. Dunkerque." The translations will be highly acceptable, and all his requests attended to.

"D. I. E." We shall be happy to receive a personal and direct communication, and take the opportunity of acknowledging our great obligations for various communications and friendly hints. The sermons will be most acceptable.

"H. J." The verses are received, and with other articles shall be inserted as desired.

"H. M.K." "The Church of Scotland" in March. The able author is not mistaken in his opinion of the deep interest taken by the CHRISTIAN REMEMBRANCER in every portion of the Catholic Church of Christ.

"W.'s" request shall be complied with.

"L. O." Certainly.

"D. D." The notice of the letter respecting Dr. Hampden was accidentally omitted; but nothing will deter us from demanding justice for Mrs. Davison; in pursuing which course, the British Critic, that most talented and able defender of the truth, fully justifies us.

"X." Thorne's stupid tract shall be knouted in due season, but the party is scarcely worth waste paper.

The numerous congratulations which our friends have lavished on us on our appearing in a *new coat*, compel us to return thanks *en masse*. That our University and Ecclesiastical Intelligence, from its "singular copiousness," has given satisfaction, is highly gratifying; and we assure our readers, that their continued support inspires us with fresh zeal to support the good cause, and makes us doubly anxious to maintain the character of a sound and orthodox CHURCH or ENGLAND MAGAZINE.

ERRATA in No. 241, January, 1839.—Page 34, line 12, for *Mopsuista* read *Mopsueta*; page 35 line 11, *dele both*; page 36 line 29, page 38 line 44, and page 39 line 8, put a comma after *called*.